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The LUTHERAN OUTLOOK

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An Overture for Lutheran Unity

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Pointed Paragraphs

SAFE IN ANY TONGUE

A private from the Bronx, New York, wanted to make sure that his family knew that he was all right, despite reports that he had been wounded in the Pacific war area. So, to his father, he wrote in Russian, to his mother, in Polish, and in English to his sister. The message was the same, in each instance. It merely told them that he was getting along fine, and said to them, "Don't worry."

God appeared to Isaac at Beersheba, after he had undergone many trials and afflictions, and said, "Fear not, for I am with thee." The Lord spoke to Paul in the night in a vision, saying, "Be not afraid . . . for I am with thee." The Lord also told his followers not to worry, in his last commandment and promise:

"Go ye therefore . . . and, lo, I am with you always, even unto the end of the world." (Mat. 28:20.)

No vision and you perish,
No ideal and you're lost;
Your heart must ever cherish
Some faith at any cost;
Some hope, some dream to cling to,
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.

—H. du Autremont.

THE BIBLE IN PRISON

Bishop Houslett (Bishop in South Tokyo), lately repatriated from Japan, has described his four months' imprisonment to the general committee of the British and Foreign Bible Society. For the first six weeks the Bishop had nothing to read, but finally his request for a Bible was granted, and he found that the one brought to him had been presented to the prison in 1917 by the Bible Society. In every prison in Japan the Bible is the one book trusted by the authorities, the one book not "vetted" before it is given to the inmates. When the Bishop was allowed his own devotional books he passed on this Bible, and more than 40 people read it. Some who had never looked in a Bible before read it from cover to cover.—*Canadian Baptist.*

A medical journal says human beings use 44 muscles in the act of speaking. And sometimes not much else.—Danbury News-Times.

WHO ARE AMERICANS?

The population of these United States of America embraces among itself the following elements:

Anglo-Saxon, 60,000,000; Teutonic, 15,000,000; Negro, 13,000,000; Irish, 10,000,000; Slavic, 9,000,000; Italian, 5,000,000; Scandinavian, 4,000,000; French, 2,000,000; Finn, Lithuanian and Greek, 1,000,000 each; Indian, 300,000; Oriental, 300,000.

"In addition, we are: Evangelical Protestant, 40,000,000; Roman Catholic, 22,000,000; Jew, 4,500,000; Anglican Episcopalian, 2,000,000; Greek Catholic, 1,000,000; Mormon, 600,000; Christian Scientist, 500,000; Quaker, 100,000.

Certainly these figures indicate that the United States of America is a mighty stream fed from every racial fountain of the earth.—*Daniel Poling, in the Christian Herald.*

Over against the Treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave His life that I might live:
He sees the silver I withhold,
Who left for me His Throne of gold,
Who found a manger for His bed,
Who had not where to lay His head:
He sees that gold I clasp so tight—
Am I a debtor in His sight?

—The Pentecostal Evangelist.

"THE BEST OF ME"

Sir Edward Elgar, the English composer, presented to the Oratory at Edgbaston the original score of "The Dream of Gerontius." On the last page he wrote these words: "This is the best of me; for the rest, I ate, and drank, and slept, and loved, and hated, like another; my life was as the vapor, and is not; but this I saw and knew; this, if anything of mine, is worth your memory."

I thought of this as I turned the dials of the radio the other night, hunting for some music that might touch one's heart, and finding it not. What is the vital weakness of the music and art and literature of today? Why so much boogie-woogie, so many chromos, so many cheap and dirty plays and books? Where is our great poet? our great dramatist, artist, sculptor, composer? "Out of nothing nothing comes."

Elgar's noble chords and melodies came to him out of a deep spiritual experience. So does all great art originate. Tolstoi told a young would-be writer that no man could be a true writer until he left a drop of his own blood in the ink bottle every time he dipped his pen.—*D. D. Burrell.*

We trust as we love and where we love.—If we love Christ much, surely we shall trust Him much.—T. Brooks.

TWO KINDS OF LITERATURE

There is first the literature of *knowledge;* and secondly, the literature of *power.* The function of the first is to *teach;* the function of the second is to *move.* The first is a rudder, the second an oar or a sail. The first speaks to the mere discursive understanding; the second speaks ultimately, it may happen, to the higher understanding or reason, but always through affections of pleasure and sympathy.—*Thomas De Quincy.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Acting Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church and the United Danish Lutheran Church. The Conference has a total baptized membership of 1,594,767. Its congregations number 6,234, and it has 4,440 ordained ministers.

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EDITORIAL

Conference in Move For Lutheran Unity

WHAT MAY PROVE to be an historic move toward unity in American Lutheranism was taken by the Executive Committee of the American Lutheran Conference in Chicago, Illinois, on January 7, when that body virtually offered the hand of fellowship to other Lutheran groups on the basis of a document adopted by the Executive Committee on that date. This document, which is printed elsewhere in the current issue of the LUTHERAN OUTLOOK, was the outcome of a report adopted the previous day by the Commission on Lutheran Church Unity of the Conference and submitted to the Executive Committee. After making a number of changes in the report, the Executive Committee instructed the president of the American Lutheran Conference to submit the document in its final form to the presidents of all Lutheran bodies not members of the Conference, in the hope that it may be given consideration at the 1944 conventions of their respective bodies.

The presidents of the constituent bodies of the American Lutheran Conference also were requested to place the document before their respective bodies for proper action, "in line with the resolutions of the American Lutheran Conference at its 1942 convention."

The resolutions referred to were adopted by the Rock Island convention of the Conference in connection with the report of its Commission on Lutheran Church Unity and read as follows:

"Your Commission is convinced that the American Lutheran Conference must leave the door open, as far as it is concerned, for all Lutheran bodies. We therefore concur with the Committee on Reorganization of the American Lutheran Conference in submitting the following resolution: 'The Committee is of the opinion that the ultimate goal of American Lutheranism should be along the lines suggested by the Columbus resolution. It believes that we should work together in cooperative activities and in every way possible, both within the American Lutheran Conference and in the National Lutheran Council, to strengthen and develop the various agencies for cooperative endeavor. It recommends that the Executive Committee of the American Lutheran Conference be instructed to negotiate with all other Lutheran bodies, looking toward a more inclusive organization whose constituency shall be truly representative of the Lutheran Church in America. As a necessary step to this end this Conference urges its constituent members to invite into pulpit and altar fellowship those Lutheran groups with whom they are not now in fellowship.'"

IN SENDING FORTH its proposal of January 7, therefore, the Executive Committee is implementing the avowed purpose of the American Lutheran Conference to do everything in its power to bring about peace and unity in the Lutheran household of faith. There is no selfish motive involved here. While the Conference is on record in favor of an organization which shall be truly representative of the Lutheran Church in America, it does not insist that the Conference shall be that organization. What it is vitally concerned about just now is to bring about real spiritual unity among the Lutherans of America in order to make possible a larger degree of cooperation in the vital tasks and inescapable responsibilities that face American Lutheranism in these tragic days. It believes that whatever hinders the Lutheran Church of America from meeting adequately and wholeheartedly the God-given challenge which now confronts it must, by the grace of God, be removed.

It has indicated, not only by resolution but also through

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active cooperation by all of its member bodies, that it regards the National Lutheran Council as an effective agency in the hands of God to help meet the distressing problems brought upon the Church by a world at war. It believes that this organization is a providential one and that it offers a channel through which the Lutherans of America may let their united resources flow forth in a mighty stream of blessing to the people of our own country and to all the world. It favors, therefore, any expanded program of the National Lutheran Council which may help the Lutheran Church in America to fulfill its God-given mission.

IN SUBMITTING its unity proposal to other Lutheran bodies, however, the American Lutheran Conference makes it clear that it is not indifferent to the primary necessity of true inner unity. It has emphasized unmistakably by the standards of doctrine and practice which it once established and which it now reaffirms that it stands steadfast in the conviction that the Church must be faithful at all costs to the truth which God has revealed to it. No emergency, no matter how grave, can be permitted to become the excuse for compromise of any kind if divine truth thereby must suffer.

It is convinced, however, that all of the major Lutheran bodies in America have made it manifest by official pronouncements that they stand on the historic confessions of the Lutheran Church, that these pronouncements are in essential accord with one another, both in matters of doctrine and in practice, and that therefore there is sufficient unity among these bodies for the establishment of pulpit and altar fellowship. While it is not blind to the fact that there is not complete conformity to official declarations, either within its own group or other Lutheran bodies, it renews its own pledge of allegiance to the standards it has set up for itself, and it voices the hope that other Lutheran groups also will strive for more conformity between teaching and practice and their respective official declarations.

WHAT WILL BE the fate of this overture from the American Lutheran Conference? Will it be used of God to help heal the sad divisions that now afflict our American Lutheranism? That God desires the unity of His people, our Lord Jesus Christ himself has clearly made known. Too often, however, it is God's people themselves who have frustrated the divine will. There can be no doubt but that this, alas, has been only too true among the Lutherans of America.

The divisions that exist today are largely the result of human misunderstandings. We may even say there has been an unwillingness among Lutherans to understand one another. There have even been deliberate misrepresentations. There is no other church communion in America today in which there exists such confessional unity as there is among Lutherans, and yet the divisions have persisted. Why? Instead of presenting a united witness as the Church of the Pure Gospel to the straying and bewildered multitudes of America, we have chosen to waste our strength and resources in harmful competition. Instead of warring solely on the devil, we have often been fighting each other. Can this be pleasing to God?

The year 1944 will be a fateful year in the history of American Lutheranism. President Yochum, in "The Conference Corner" of this issue, calls it a year of destiny. It is just that. Future generations will look upon this year as a time when God brought the Lutheran Church of America face to face with the greatest opportunity that ever confronted a Christian communion. Will it be said by those who shall judge us in future years that, praise God, we heard His divine challenge and answered the call of our Church's destiny, or must it be recorded that God weighed the Lutheran Church in His balances and found it wanting?

Forgotten History In Lutheran Unity

IN THE COURSE of the work pursued by the Commission on Lutheran Church Unity, leading up to the overture on Lutheran unity adopted by the Executive Committee, Dr. T. F. Gullixson, a former president of the Conference and a member of the Commission, uncovered some interesting history on the subject. It was a copy of the *Lutheran Herald* of March 25, 1919, containing an article written by the late President H. G. Stub of the Norwegian Lutheran Church, telling the story of how the Chicago Theses were written. The copy was in the files of Dr. J. A. Aasgaard, who succeeded Dr. Stub as president of the Norwegian Lutheran Church, and was turned over to Dr. Gullixson by him.

The Chicago Theses were adopted in Chicago by the representatives of eight Lutheran bodies of the National Lutheran Council, meeting in that city from March 11 to 13, 1919. They were the following:

Norwegian Lutheran Church—Dr. H. G. Stub, Dr. J. N. Kildahl, and the Rev. C. J. Eastvold.

Augustana Synod—Dr. G. A. Brandelle, Dr. S. G. Youngert, and Dr. O. J. Johnson.

Lutheran Free Church—Dr. P. Winther and the Rev. S. Rislov.

United Danish Church—Prof. P. S. Vig and the Rev. I. Gertsen.

Iowa Synod—Dr. F. Richter, Dr. M. Reu, and Dr. Geo. J. Fritschel.

Joint Synod of Ohio—Dr. C. H. L. Schuette and Dr. R. C. H. Lenski.

United Lutheran Church in America—Dr. F. H. Knubel, Dr. H. E. Jacobs, and Dr. D. H. Bauslin.

Buffalo Synod—Dr. William Lange and the Rev. K. A. Hoessel.

In his article in the *Lutheran Herald,* Dr. Stub explains how the National Lutheran Council had come into being on Sept. 6, 1918, during the world-wide crisis confronting the Lutheran Church as a result of the first World War. Inasmuch as the development of its work involved closer cooperation not only in the matter of

relief to European Churches and orphaned Lutheran missions but also in problems on the home field in America, it had been found necessary for the eight cooperating bodies to come together and to demonstrate their unity in the faith. After three days of deliberation, their complete agreement was embodied in the declaration known as the Chicago Theses, unanimously adopted on March 13, 1919.

Dr. Stub's description of conditions confronting the Lutheran Church in that period and which made Lutheran cooperation imperative parallels the present-day situation so closely that the year 1944 could be substituted in every instance for 1918 and the article would still be valid today.

A reading of the Chicago Theses reveals the fact that they present some of the fundamental truths of the Christian religion in language of elemental simplicity. This is one of their chief virtues. It can hardly be denied that Lutheran unity has suffered more from too much intellectualism than from all other causes. More often than not, the tendency to rationalize Christian truth has only led into blind alleys by inviting further controversy. It is when they have been content with the simple statement of revealed truth in the language of God's own Word that Lutherans have discovered that they are in fundamental agreement. Here, then, is the road to true unity.

With the beginning which was made with the adoption of the Chicago Theses in 1919, one can only wonder why the Lutherans of America did not continue to pursue the ideal of unity to a successful conclusion at that time. Was it because they permitted their human suspicions and prejudices to stand in the way? If so, they missed a God-given opportunity. But God is patient. Once more, through the sorrows that have been visited upon mankind, He is calling on His people to set before a world filled with rancor and torn asunder by hatred and discord the glorious picture of the unity and peace that is found in Christ. Will the Lutherans of America grasp the opportunity to present such a picture in 1944?

Lutheran Competition Or Lutheran Unity?

FROM Moline, Illinois, comes additional evidence of the necessity of removing the unbrotherly rivalry between Lutheran synods, a practice which has become the open scandal of our Church.

Moline is a manufacturing city with a population of approximately 35,000 souls. The city of East Moline, which adjoins, has something like 12,000 people. The Augustana Synod was first on this field, the First Lutheran Church of Moline having been organized in 1850. Since that time three other Augustana churches have been founded—Trinity, Salem and Calvary—all of which are flourishing. In East Moline the Augustana Synod has another congregation, Immanuel, and the Missouri Synod also has a church. Only a block from the Moline line to the west, the Augustana Synod has yet another church, St. John's of Rock Island.

Into this well-churched area a pastor of the Wisconsin Synod, Synodical Conference, moved late last fall and began a house-to-house canvass. On November 18 a letter was sent out to prospective members inviting them to attend a public worship on the following Sunday. The following letter was received by a member of the First Lutheran Church of the Augustana Synod:

THE LUTHERAN CHURCH—SYNODICAL CONFERENCE
THE CHURCH OF THE BIBLE
MOLINE, ILLINOIS

November 18, 1943

Dear Miss Carleson,

During the past week a canvass was conducted in your community by the Lutheran Church of the Synodical Conference. The canvass met with such a favorable response that it was decided to begin holding regular Sunday Morning Worship immediately in your neighborhood, beginning this coming Sunday, November 21, at 10:30 in the morning. Fortunately we have located an adequate place of worship on the corner of Third Street and Sixteenth Avenue in Moline.

Since you have responded favorably to our call, and since you have shown a genuine interest in our work, we are extending you this personal invitation to be there. Perhaps in the past you have found it difficult to take an active part in church work because your church was so far away. This difficulty has not become any easier for you in this present wartime emergency. Or perhaps your interest has lagged because you were never really approached on the subject. Let us not forget in these trying times that we need the blessings of the Church now more than ever, and that only in the Church can we find peace and comfort for our souls in an age of restlessness.

Sunday morning's message will be delivered by the Rev. W. A. Keturakat of Madison, Wisconsin. You will find his message of encouragement based on the Bible and centered in Christ, the Savior.

We trust that you will find it possible to be there.

Sincerely yours,

E. H. Wendland,
Lutheran Pastor.

A number of statements in the letter are interesting to note. In the first place, the letter indicates that the person addressed had evinced a genuine interest in the new congregation. The fact is that she had not been visited by canvassers, nor had she expressed any desire to become associated with the new venture.

In the second place, the letter infers that the recipient had lost interest in her own church. The fact is that she is a faithful member of the First Lutheran Church and has been active in it all her life.

In the third place, the letter suggests that her alleged lack of interest in her own church might be due to the distance to that church. The fact is that she lives twelve blocks from the First Church, which is the exact distance from her home to the new church. It might be added that she lives only four blocks from Trinity Church and only two blocks from Salem Church, both of the Augustana Synod.

It is difficult to understand what motivates a Lutheran church body to begin home mission activity in a com-

munity in which another Lutheran group has carried on intensive work for nearly a hundred years and where some of its most important synodical institutions are located, including its college and theological seminary.

It is still more difficult to understand why such an invading synod, if it feels truly justified by a real spiritual need in the community to begin missionary activity there, should find it necessary to proselyte among the membership of the long established Lutheran churches in order to establish a new congregation. Is the motive behind such methods a holy zeal to promote the kingdom of God?

Abraham once said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

Among God's people of the New Covenant there ought to be at least as much of brotherly love as was found among God's people of the Old Covenant. When will the Wisconsin Synod learn to walk among the other Lutherans of America as among brethren?

Lutheran World Action For 1943 Is Over Top

IT WILL BE cause for genuine thanksgiving to God among the eight co-operating bodies of the National Lutheran Council to learn that once more the Lutheran World Action appeal has been crowned with success. According to final figures released by Assistant Director Alford R. Naus, the Churches actually raised in cash $318,898 more than the million-dollar goal that was originally set. Here are the figures by church bodies:

	Received	Quota
United Lutheran Church	$631,211.09	$589,500
American Lutheran Church	286,879.46	194,500
Norwegian Lutheran Church	206,552.82	199,900
Augustana Synod	135,091.43	133,300
United Danish	16,742.34	12,300
Lutheran Free Church	17,904.03	17,300
Suomi Synod	9,707.00	10,300
Danish Synod	5,859.89	6,900
Miscellaneous	8,950.34	
Total	$1,318,898.40	

It will be noted that all five of the constituent bodies of the American Lutheran Conference more than raised their respective quotas. The American Lutheran Church easily ranked first, with 147 per cent of its quota realized. It was the extraordinary response to the appeal in this church body which accounts to a large extent for the unusual success of the 1943 effort. Asked to raise only $194,500 the American Lutheran Church responded with $286,879. The United Danish Church ranked second, with 136 per cent of its quota raised.

Simultaneously with the announcement of the victorious completion of the 1943 appeal were made known plans for the 1944 Lutheran World Action effort. The Executive Committee of the National Lutheran Council, after carefully considering all the needs, has set the goal for this year's ingathering at $1,315,000, and this sum has now been approved by all the cooperating bodies. The sum is approximately the same that was contributed by the Churches in 1943. The sum to be raised in 1944 will be distributed as follows:

Service Commission	$600,000
Church Abroad	450,000
Commission on American Missions	150,000
Unforeseen Emergencies	50,000
War Prisoners' Aid	43,000
Radio Ministry	10,000
American Bible Society	7,000
Refugees	5,000
	$1,315,000

The offering for Lutheran World Action will be taken in the churches on the Fourth Sunday after Easter, which occurs this year on May 7.

Lutherans Meeting Their Quota of U.S. Chaplains

IN LAST MONTH'S ISSUE of the LUTHERAN OUTLOOK an editorial based on two communications on the chaplaincy situation made it clear that the Church of Rome is bending every effort to place chaplains in the armed services of the country while the Protestant Churches are not providing an adequate number.

According to information which we have since received from official sources in the National Lutheran Council, the above is not true of the Lutheran Church. As of December 15, there were 529 Lutheran chaplains in the Army and 143 in the Navy, a total of 672 in the two armed services. A short time later the officers of the National Lutheran Council were informed that the Lutheran groups belonging to the Council were only fifteen below their chaplaincy quota. The Navy sets no quota for the Churches. Here is a summary of the number of chaplains from the various Lutheran groups in service as of December 15:

	Army	Navy	Total
United Lutheran Church	181	70	251
American Lutheran Church	52	19	71
Norwegian Lutheran Church	61	31	92
Augustana Synod	31	9	40
Lutheran Free Church	7	2	9
United Danish Church	8	4	12
Danish Lutheran Church	3		3
Suomi Synod	4		4
Lutheran Brethren	2		2
Missouri Synod	180	8	188
Totals	529	143	672

There are 13,332 ordained Lutheran clergymen in the Jnited States and Canada, of whom 10,187 are in he actual service of congregations. If the latter figure s used as a basis for computation, it means that approxiately one pastor out of every fifteen in the Lutheran Church is now serving as a chaplain in the armed forces f the United States.

If to these are added the number who are giving all r a part of their time as service pastors, the figure becomes quite impressive. All of which makes it quite apparent that the Lutheran Church in America is in no ense shirking its share of the task of bringing a spiritual ministry to the men who must fight and bleed and die or their country.

Sweden Continues Aid To Neighboring Lands

AS THE WAR in Europe grows more grim and food shortages in German-occupied territory become nore acute, the Swedish people are reported to be making every effort to bring relief to the civilian populations, particularly the children of Norway and Finland. The Rev. Axel Weebe, pastor of the Swedish Church in Oslo, who has been in charge of distribution of aid in Norway, stimated on December 15 that the total value of contributions had reached 26,000,000 kronor (about $6,500,000), r approximately a dollar for every person in Sweden.

The monthly cash contributions for Norway now average 750,000 kronor (about $187,000). In December 0,000 standard packages were sent to Norway as Christmas presents, mostly to children. In twenty-eight places n Norway free dinners are served daily to 11,000 children, and school lunches distributed number 68,000. To ged people in Oslo, 1,500,000 kronor (about $345,000) in ash was distributed last fall, mainly for the purchase of irewood. Sugar sent to Norway has totalled 20,000,000 ounds.

Thirty-seven Norwegian refugees, including a few niversity students and one Russian prisoner of war, who rrived in Sweden on December 23, reported that the ood situation in Norway had greatly deteriorated, but hus far there had been no starvation. In fact, they declared that the Norwegian children were better off than year ago, thanks to the food provided by the Swedish ommittee.

Aid is also being extended to needy families, as well s to hospitals, old people's homes, children's homes, and nstitutions for the blind and for consumptives. Fifteen housand aged people of Oslo are given free dinners wice a week. Similar aid will soon be given in Bergen nd other cities.

Swedish aid to Finnish children during the past two ears is estimated at 35,000,000 kronor ($8,750,000). At resent there are 8,500 of them being cared for in Swedish homes. Each week about twenty-five sick children rrive in Sweden for emergency aid. Free meals are erved in thirty different places in Finland, where 7,000 hildren receive at least one meal a day. Fourteen thousand Finnish children had received medical examinations and 17,000 have been X-rayed.

For the benefit of Danish refugees in Sweden, the Inter-Scandinavian Society "Norden" has so far collected 350,000 kroner. More than 1,000 Danes, including refugees, attended a special Christmas celebration arranged by the Danish Association in the Stockholm city hall on December 29, when a telegram expressing loyalty was sent to King Christian of Denmark.

The assassination of the Danish author and clergyman, Kaj Munk, who was found murdered on January 5 near the Jutland city of Silkeborg, headquarters of Major General Hermann von Hanneken, German commander of the forces occupying Denmark, created a tremendous sensation throughout Sweden. Universal sorrow was expressed in all cultural circles, by whom Munk was looked upon as the greatest of contemporary authors and playwrights. The Swedish press was unanimous in the opinion that Munk died as a martyr for Christianity and for his country. His death is believed to have been brought about by Danish Nazis who are endeavoring to liquidate those who they fear are destined to become leaders in a liberated Denmark. At the time of the German occupation of Denmark, Munk's drama, "Han Sidder Ved Smeltedigelen" (God Sits by the Crucible), described as violently anti-Nazi, was playing to full houses in two Copenhagen theaters. He has preached fearless sermons against the Nazi regime since the occupation, and the Danish underground press has published many of them.

News from Norway of the mass arrests of professors and students at the University of Oslo by the German authorities and the subsequent deportation of some of them to Germany also struck Sweden like an electric shock. Public opinion in Sweden, already aroused by Nazi persecutions in Denmark, expressed itself in press denunciations, mass meetings, torchlight parades, flags at half-mast, resolutions of protest and interpellations in the Riksdag. It is believed that the sharp note of protest sent by Sweden to Berlin made a profound impression on the Nazi government and was instrumental in constraining the Germans to reconsider their original plan.

The Conference Corner

By President H. L. Yochum

THIS IS THE YEAR OF DESTINY, not only for the warring world, but also for our Lutheran Church.

During 1944 Hitler's European fortress will be stormed and overwhelmed. The United Nations will not merely police the devastated countries of Europe with their army of occupation; they will rearrange boundaries, adjust political and economic conditions according to plans now being discussed; they will try to set the course for the educational, social, and cultural developments of the next quarter-century. And inevitably involved in this process will be the churches, particularly the Lutheran

Church. Nor does it require prophetic gifts to foresee the condition of the Lutheran Church as it emerges from the nightmare of war, especially in Germany.

As the victorious forces converge on Japan and smother her military might, countless islands in the far Pacific, and vast areas of China, will be opened to missionary enterprise on such a scale as will dwarf all our efforts hitherto. Opportunities among our good neighbors to the south are now being explored by our mission executives. Our foreign mission field becomes every bit as global as our military strategy has been.

Here in our own land developments are unfolding at rapid speed; the return of some millions of our boys, the reconversion of industrial plants, the resultant readjustments in every sphere of life, the peculiar problems of our Church colleges and seminaries, the tides of migration involved in industrial adjustments, and any number of other factors combine to create the most formidable situation which has confronted the Church in all American history.

We are somewhat terrified, but greatly thrilled, as we realize that this means God is offering our Lutheran Church its greatest opportunity to achieve a great destiny for itself in His service. To us He has given spiritual gifts and many advantages which carry with them great obligations. The developments cited above will be well advanced before the end of 1944. And if our Lutheran Church is to be ready for its special day of destiny, it must make its preparations now, in 1944.

Obviously one of the first steps absolutely necessary for adequate preparation is the unification of Lutheranism in America. We do not mean organic union; but we do mean a unity of purpose, spirit, and attitude, we do mean a mutual confidence and regard, we do mean a readiness to cooperate fully, and we do mean an establishment of pulpit and altar fellowship, such as will permit us to think as one, worship as one, and work as one, because we are one!

There was a time when this consummation was devoutly to be hoped for, prayed for, and waited for. That time is past. Now this goal must be worked for, with a singleness of purpose that will brook no further hindrances or delays. We shall have to accommodate ourselves to God's calendar, and 1944 is the year in which things must get done, or we shall have missed our day of opportunity and forfeited our destiny.

This year practically every large synodical body will hold its convention; this happens only once in six years. The coincidence is too opportune to be accidental; God is good to us at this eleventh hour. To wait until six years from now for actual results will be at least five years too late!

We have heard the wind rustling in the trees. We know that the leaders of our Lutheran bodies are planning the course for coming conventions to take. Our prayers are offered with a new importunity, and our efforts are charged with a new enthusiasm. We refuse to succumb to the defeatist attitude. We decline to barter for some promise of future action. We expect action now, in 1944, and we pledge ourselves anew to do all in our power to bring to pass what we know is God's will for Lutherans in America in this year, 1944.

Twenty-Two Seminars

AT THE STUDENT PLANNING CONFERENCE of the World Mission of the Church (successor to the Student Volunteer Movement Quadrennial Convention), held during the Holiday week, Tracy Strong, general secretary of the World Alliance of the Young Men's Christian Association, reported on his work among prisoners of war in Europe. He characterized our planning and study of post-war problems as a luxury to the Europeans —for over there the men are at the front and the women are too exhausted to study and plan. By the same measure that makes study in Europe a luxury, it becomes a greater necessity among us.

This sense of an imperative to know our times, to more clearly discern the front on which the Gospel must be brought to bear, led the executive committee of The American Lutheran Conference to plan a series of one- and two-day seminars for Lutheran pastors. They will be conducted in twenty-two strategic centers across the nation. The January and February schedule calls for meetings in the following places: Parkland, Wash.; San Francisco, Cal.; Los Angeles, Cal.; Hartford, Conn.; New York City; Baltimore, Md.; Toledo, Ohio; Detroit, Mich.; Des Moines, Iowa; Omaha, Nebr. Others will follow in March and April at: Duluth, Minn.; Fargo, N. D.; Minneapolis, Minn.; Oshkosh, Wis.; Milwaukee, Wis.; Rock Island, Ill.; Sioux Falls, S. D.; Columbus, Ohio; Dayton, Ohio; Youngstown, Ohio; Pittsburgh, Pa.; Seguin, Texas.

The seminars will be convened under the general theme: *The Church at Work: Soul Care in War Time.* Each local committee will select three study areas from the following six topics: "The Christian Family;" "Post-War Readjustment, with Specific Reference to the Family and Community;" "Problems and Opportunities of the Rural Church;" "Lay Activity in the Church;" "Industry and Labor;" "Race Relations."

While the seminars are under the sponsorship of the American Lutheran Conference, representation on the planning committee, local committees, and among the speakers is general. Members of the planning committee are: Dr. Harold Yochum, Detroit, Michigan, chairman; Fredrik A. Schiotz, Chicago, secretary; Dr. Wm. G. Sodt, Milwaukee, Wis.; Dr. O. A. Geiseman, River Forest, Ill.; Dr. Armin G. Weng, Chicago, Ill. Dr. Paul Andreen of Cokato, Minn., is director of the Seminars.

A United Lutheran Church pastor and a Missouri Synod pastor have been invited as members of each of the local committees. Chairmen of local committees are: the Rev. R. D. Lechleitner, Los Angeles; the Rev. Lloyd Burke, San Francisco; Dr. L. Ludwig, Parkland, Wash.; the Rev. T. H. Quanbeck, Fargo; the Rev. Otto Hesla, Minneapolis and St. Paul; the Rev. A. E. Hanson, Sioux Falls; the Rev. E. W. Norling, Omaha; the Rev.

L. Knutson, Des Moines; the Rev. Walter Tillberg, Rock Island; the Rev. Paul Baumgartner, Toledo; Dr. Harold Yochum, Detroit; the Rev. W. F. Schmidt, Youngstown; the Rev. Forest Stoneburgner, Dayton; the Rev. L. Redefls, Pittsburgh; the Rev. V. E. Beck, Hartford; the Rev. O. Gerbich, New York City; Dr. William F. Krausnaar, Seguin; the Rev. O. M. Grissby, Duluth; the Rev. R. A. Vogeley, Baltimore; the Rev. Paul Bierstedt, Columbus; the Rev. Walter Behrens, Milwaukee; the Rev. E. A. Koch, Oshkosh, Wis.

In most centers the local committee has preferred to arrange a one-day meeting. Whether the meetings be one or two days, the pattern will be the same at each place: one unit of two forty-minute lectures will be offered by each of the three speakers. Following each lecture there will be fiften minutes of questions and discussion. The Detroit committee plans to bring in a resource man from one of the metropolitan labor unions while the topic "Industry and Labor" is under consideration.

Among speakers who have accepted invitations are: the Rev. A. C. Knudten, Los Angeles, Cal.; the Rev. Theodore Thormahlen, Addison, Ill.; Dr. Morris Wee, Madison, Wis.; the Rev. E. F. Wind, Buffalo, N. Y.; Dr. A. F. Schersten, Rock Island, Ill.; Dr. William G. Sodt, Milwaukee, Wis.; the Rev. Theodore Pretzlaff, Toledo, Ohio.

The registration fee is $1.00.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

New Student Center

CLASSES WERE OVER at twelve;—there would be one hour for lunch. During that hour fourteen students sat in the Lutheran Student Center at Berkeley, California, munching their sandwich lunches while it was my privilege to lead them in a Bible study and discussion. The evening thereafter, the Center became the scene for a fellowship dinner. Fifty sat down at tables. There was some crowding to accommodate all—in fact, it was possible only because Wilma Westburg, counselor for Lutheran students at the University, insisted that it would be just all right to set up a dinner table in her room. Among the fifty were Army, Navy and Marine representatives from the campus trainee unit. A little visiting with these men revealed that they hailed from Lutheran Student Association groups from scattered places in the Middle West and East.

The Center is six months old. Before it was acquired, there were monthly Lutheran Student Association meetings. Now there is a weekly Sunday Lutheran Student Association meeting, a weekly mid-week luncheon meeting, monthly fellowship dinner meetings, better church attendance, and more frequent opportunity for counseling with students. And, in the best sense of the word, it provides a wholesome "hang-out" for our student youth. The Center also provides dormitory space for seven girls.

Behind every such venture lies an interesting story of team play. Until 1939 Dr. Ernest Trabert of St. Michael's Lutheran Church, Oakland (ULCA), had served Lutheran students at the University for a couple of decades. When he resigned, student work was done successively by the Rev. Gilbert Monson of St. Paul's Lutheran Church, Oakland (Augustana); the Rev. Raymond Wargelin of the Finnish Lutheran Church, Berkeley, and the Rev. Carl B. Anderson, Bethany Lutheran Church, Berkeley. Each man sensed a handicap imposed by the lack of a place near the campus where Lutheran students might get together. Each planted seed thoughts concerning this need of the work.

Four years ago we called together the Lutheran pastors of the Bay Area and presented the problem. Dr. C. O. Lundquist, dean of the Lutheran clergy in the Bay Area, spoke up: "A student center should have been provided in Berkeley long ago!" Out of that meeting came decisions that have issued in the organization of a Lutheran Student Foundation for Northern California and the purchase of the present property at 2311 Bowditch Street,—one and a half blocks from the campus.

Last summer the Foundation put on a campaign for debt liquidation that resulted in gifts totaling $3,200. Miss Betty Garton of the Student Service office invested two months in the Bay Area assisting the Foundation with the campaign. The present indebtedness is $6,000. Rental from Center rooms, Foundation memberships, a grant of $300 each from the Student Service Commission and the Board of Education of the United Lutheran Church make up an annual budget of $2,800. This provides the Center's overhead expenses, salaries a hostess and counselor for Lutheran students, and makes possible an annual principal payment of $500.

Officers of the Foundation are: President, Edward Larson, San Francisco, a University alumnus; Vice President and Pastoral Adviser for students, the Rev. Carl B. Anderson, Berkeley; Secretary, Mrs. Albert Okerstrom, Berkeley; Treasurer, Mr. Karl Nissi, Berkeley; Counselor for Lutheran students, Miss Wilma Westburg.

Christian Standards

THE GENERAL and wholehearted support that Christians are giving to the prosecution of the war by the United Nations is prompted, certainly, more by the confidence that a great and menacing evil must be overcome than by any belief in war itself. But it must be just as certainly clear that the evil, against which war is now waged ruthlessly, will trouble the world no more after hostilities cease only as men set themselves to the task of organizing human society on the principles of goodness and justice and truth.

It is not altogether certain that they will do so—in which case it is altogether certain that we shall have more wars. In some quarters there is already too much anticipation of a post-war world divided up into spheres of influence, and plagued by the reappearance of the balance of power principle of politics from which we have hitherto suffered so much. To permit the peace to take this form is the same thing as renouncing the purposes for which we have said that the war is being fought. It is tantamount to entrenching the evil against which we now hurl our might.

And in the face of this all-embracing danger, Christians must pit themselves with a determination which is at least equal to the fervor with which they now support the avowed aims of the United Nations in fighting the war.

The world looks to us for leadership. It has a right to. Let others do what they will—advocate what they will—think of the post-war world in terms of markets, money, air routes, trade routes, and air fields. We cannot follow them. For, we are committed to the way of Christ—and committed to it all the way—in personal life, in national life, and in the life of the world. There is no such thing as one code of Christian ethics for private life, another for public life. There is only the way of Christ for all the life, private and public.

This is what we must see—the masses of us—the millions of Christians here and elsewhere in the world. We must make the world, in which there are now so many of us, feel the impress of our presence on behalf of public, as well as private, righteousness.

New York City William C. Kernan.

Night Ride

By Hildegarde Hoffman
Lindsey, Ohio

I AM THE STEED that rides in the night,
And follows a hoof-beaten trail,
That plunges deep down a mountain side—
And fear makes my spirit quail.

I know not the rider whose silver thorn
Pierces my wounded flesh,
But His fluttering cloak by the wind is torn
And His hands in my reins enmeshed.

And not till the lamps of dawn are aglow,
Lighting an unknown place,
Will I at last His purpose know
And look upon His face.

An Overture for Lutheran Unity

Adopted by Executive Committe e, American Lutheran Conference,
Chicago, Ill., Jan. 7, 1944

Our churches, with common consent, do teach . . .
Article I, Augsburg Confession

1. Our Lutheran Church is rightly jealous of the integrity of its doctrine and practice, rightly wary of indifferentism or latitudinarianism, no matter what emergencies may arise.
2. Therefore our Lutheran Church has set up great historic standards for its doctrine and practice, and has always insisted upon genuine and wholehearted acceptance of these standards by all who would share its name and fellowship.
3. Since some important points of doctrine and practice which were not issues in the sixteenth century and therefore were not included in the confessional writings of that period have more recently become issues affecting inner unity, our Lutheran Church bodies have rightly required and provided supplementary statements or theses on occasion in order to testify to their unity and to reassure one another thereby.
4. We believe that the Minneapolis Theses, the Brief Statement and Declaration, and the Pittsburgh Agreement, all of which we believe to be in essential accord with one another, have made sufficiently clear the position of the three major groups within American Lutheranism; we believe that no additional theses, statements, or agreements are at this time necessary for the establishment of pulpit and altar fellowship among Lutherans.
5. We acknowledge the holy earnestness in confession of faith and the high-minded purpose in declarations as to church practice in the Lutheran pronouncements indicated above. We, the constituent synods of the American Lutheran Conference, severally and collectively reaffirm our sincere and wholehearted adherence to our mutual pledge as to doctrine and practice in the Minneapolis Theses. We as earnestly expect of those with whom we seek complete fellowship that their doctrine and practice shall conform to their respective declarations.
6. We submit the above statements to other Lutheran bodies with a view to the establishment of pulpit and altar fellowship. We append for examination a copy of the Minneapolis Theses as an enunciation of our position in doctrine and practice. (The Chicago Theses as hereinafter quoted, originally adopted on March 11, 1919, by representatives of the Augustana Synod, the Buffalo Synod, the Iowa Synod, the Joint Synod of Ohio, the Lutheran Free Church, the Norwegian Lutheran Church of America, the United Danish Church, and the United Lutheran Church in America, were reexamined and incorporated as Sec. IV of the Minneapolis Theses).

A. THE MINNEAPOLIS THESES

I

The Scriptures

The synods signatory to these Articles of Agreement ccept without exception all the canonical books of the)ld and the New Testaments as a whole, and in all their arts, as the divinely inspired, revealed, and inerrant Vord of God, and submit to this as the only infallible uthority in all matters of faith and life.

II

The Lutheran Symbols

. These synods also, without reservation, accept the symbolical books of the evangelical Lutheran Church, not insofar as, but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the Lutheran Church, as this has found expression in response to the exigencies arising from time to time.

(The Norwegian Lutheran Church of America, in agreement with the position of the Lutheran Church of Norway and Denmark, has officially accepted only the three Ecumenical Creeds, the Unaltered Augsburg Confession, and Luther's Small Catechism. This position does not imply that the Norwegian Lutheran Church of America in any way whatsoever rejects the remaining symbolical books of the Lutheran Church, as the constant reference to them in her theological literature amply testifies, but since the other symbolical books are not known to her constituency generally, it has not been deemed necessary to require formal subscription to the entire Book of Concord.)

2. Adherence to our confessions pertains only to their doctrinal content, (i.e., the doctrines declared to be the divine truth and the rejection of opposite doctrines), but to these without exception or limitation in all articles and parts, no matter whether a doctrine is specifically cited as a confession or incidentally introduced for the purpose of elucidating or proving some other doctrine. All that pertains to the form of presentation (historical comments, questions purely exegetical, etc.) is not binding.

III

Church Fellowship

1. These synods agree that true Christians are found in every denomination which has so much of divine truth revealed in Holy Scripture that children of God can be born in it; that according to the Word of God and our confessions, church fellowship, that is, mutual recognition, altar and pulpit fellowship, and eventually cooperation in the strictly essential work of the Church, presupposes unanimity in the pure doctrine of the Gospel and in the confession of the same in word and deed. Where the establishment and maintenance of church fellowship ignores present doctrinal differences or declares them a matter of indifference, there is unionism, pretense of union which does not exist.

2. They agree that the rule "Lutheran pulpits for Lutheran pastors only, and Lutheran altars for Lutheran communicants only" is not only in full accord with, but necessarily implied in, the teachings of the divine Word and the confessions of the evangelical Lutheran Church. This rule, implying the rejection of all unionism and syncretism, must be observed as setting forth a principle elementary to sound and conservative Lutheranism.

IV

Points of Doctrine

In 1920 all synods with the exception of the Buffalo Synod (to which they had not been submitted) adopted theses on:

1. The Work of Christ
2. The Gospel
3. Absolution
4. Holy Baptism
5. Justification (See Chicago Theses)
6. Faith
7. Conversion
8. Election

After discussion of these theses the representatives present came to the conclusion that we are in full agreement in all essentials pertaining to these doctrines.

V

The Lodge Question

1. These synods agree that all such organizations or societies, secret or open, as are either avowedly religious or practice the form of religion without confessing as a matter of principle the Triune God or Jesus Christ as the Son of God, come into the flesh, and our Savior from sin, or teach instead of the Gospel, salvation by human works or morality, are anti-Christian and destructive of the best interests of the Church, and the individual soul, and that, therefore, the Church of Christ and its congregations can have no fellowship with them.
2. They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of anti-Christian societies, to sever their connection with such organizations.

VI

Recognition

The representatives of the synods here present agree that the synods accepting these articles are one in doctrine and practice, recognize each other as truly Lutheran and may enter into pulpit and altar fellowship.

B. THE CHICAGO THESES

(The parts included by reference in the Minneapolis Theses)

1. *In Regard to the Work of Christ, Redemption, and Reconciliation:*

Jesus Christ, God and Man, has not only for the benefit of, but in the place of the human race, taken upon

Himself the sins of the world with the just penalties for them. In the place of the world and for its benefit, He has by His holy life fulfilled the law, and by His suffering and death, by His blood, paid the penalty for the whole world, truly and completely satisfied the divine justice; redeemed the world from guilt and punishment of sin, and brought about the reconciliation of God, whose wrath had come upon mankind on account of sin and whose justice required satisfaction.

2. *In Regard to the Gospel:*
The Gospel is not only a story, a narrative of what Jesus Christ has done, but at the same time it offers and gives the result of the work of Christ—above all, forgiveness of sin. Yea, it even at the same time gives the power to accept what it offers.

3. *In Regard to Absolution:*
Absolution does not essentially differ from the forgiveness of sin offered by the Gospel. The only difference is that absolution is the direct application of forgiveness of sin to the individual desiring the consolation of the Gospel. Absolution is not a judgment passed by the pastor on those being absolved, declaring that they now have forgiveness.

4. *In Regard to Holy Baptism and the Gospel:*
The Holy Ghost works regeneration of the sinner both through Baptism and the Gospel. Both are therefore justly called the means of regeneration.

5. *In Regard to Justification:*
Justification is not an act in man but an act by God in heaven, declaring the repentant and believing just, or stating that he is regarded as such on account of imputation of the righteousness of Christ by faith.

6. *In Regard to Faith:*
Faith is not in any measure a human effort. Faith is an act of man insofar as it is man who believes. But both the power to believe and the act of believing are God's work and gift in the human soul or heart.

7. *In Regard to Conversion:*
Conversion as the word is commonly used in our Lutheran confession comprises contrition and faith, produced by the Law and the Gospel. If man is not converted, the responsibility and guilt fall on him because he in spite of God's all sufficient grace through the call, "would not" according to the Word of Christ, Matt. 23:37: "How often would I have gathered thy children even as a hen gathereth her chickens under her wings, and ye would not."

If a man is converted the glory belongs to God alone, whose work it is throughout. Before conversion or in conversion, there is no cooperation of man, but at the very moment man is converted, cooperation begins through the new powers given in conversion; though this cooperation is never independent of the Holy Spirit, but always "to such an extent and so long as God by His Holy Spirit rules, guides, and leads him." Form. Concord.

8. *In Regard to Election:*
The causes of election to salvation are the mercy of God and the most holy merit of Christ; nothing in us on account of which God has elected us to eternal life. On the one hand we reject all forms of synergism which in any way would deprive God of His glory as the only Savior. On the other hand we reject all forms of Calvinism which directly or indirectly would conflict with the order to salvation, and would not give to all a full and equally great opportunity of salvation, or which in any manner would violate the Word of God which says that God will have all men to be saved and to come unto the knowledge of the truth. I Timothy 2:4.

God and the Year 1944

By Rolland W. Schloerb
Chicago, Ill.

WHAT EXPERIENCES of God can we expect in these tumultous times? God, who is the reality in harmony with whom we find our highest life as persons and as societies, enters human experience in many guises, just as a father may play many roles in the life of a growing boy. To a little child, his father is a helper and provider. Later he becomes a critic and resister of the child's wrong behavior. The growing boy will discover his father as a counsellor when he needs guidance, a comrade in work and play, a comforter when troubles come. Through the changing experiences of life, the boy sees his father in many different roles. The father may never change his fundamental disposition of affection toward all the members of his family, and yet the boy may have varying experiences of his father.

People have similar experiences of God. As that reality in harmony with whom we find our highest life, God is the same yesterday, today and forever. James Martineau was following a sound impulse when he began a prayer with these words: "O God, who art and wast and art to come, before Whose face the generations rise and pass away. . . ." However, our changing experiences will bring us face to face with ever fresh aspects of the Eternal. In the Book of Exodus many different names of God are to be found. He is called Shepherd, King, Judge, depending upon what aspect satisfies the people's greatest need at the time. The Rabbis say in connection with these chapters, "According to the needs of the hour am I named." So we ask, in what ways can we experience God during the year 1944?

I.

In these war years, we are experiencing God as the *Resister* to our inadequate ways of life. We are rediscovering that God is not like an indulgent father who gives his children whatever they request of him. This universe is not governed by the whims of a sentimental parent—it is under a moral law which cannot be flouted with impunity.

Several months ago a group of churchmen from the three great faiths of our country issued an "Interfaith Declaration on World Peace." The first article upon which they agreed was this:

> "The moral law must govern world order. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

We are finding out how terrible the love of God can be, A God who loves ALL of His children cannot condone the exploitation of some by the others. A father who loves all the members of his family will insist upon justice for all of his childreen, and he will resist with indignation any violation of the rights of some by the others. In our unloving and unjust attitudes toward each other, we are finding out that we are being resisted. God, to whom we cannot forever be indifferent, is present as the rock upon which we might build, but against which we are dashing ourselves to pieces. In 1944 we know that God is He who resists us when we persist in unloving and unjust acts toward each other.

II.

During this year the world is full of suffering. Pain, hunger, bereavement, separation from dear ones, persecution, imprisonment, death, and a thousand other ills are the lot of men and women and little children. How can sufferers experience God?

Some may be made bitter by the experience of suffering. They will quickly point out that some who have done very little to merit their pain are suffering much more than others who are guilty of great wrong. This feeling that the universe does not play fair is nothing new, but it seems new to each generation. It is one of the great unanswered questions for those who believe that a good God is working out His purposes among men.

Sufferers are not helped most by an explanation of their suffering. They are helped when they are given strength to bear it, and when they are given courage to try to make some good come out of the suffering that is their lot. The One who hung upon a cross, not because He deserved that kind of treatment but because He refused not to love to the end, is the ever fresh testimony to the available God who helps people to use their suffering to some good end.

Those who nailed Jesus to the cross by their false accusations and by their manipulation of the crowd stood back and said, "He trusts in God; let God deliver Him if He cares for Him, for He said He was God's son." God did not deliver Him from suffering—God was at work in Him helping Him to use His suffering to deliver men from their bondage to sin. The voice of God does not often tell sufferers *why* they suffer, but the resources of God are present to help them to discover *how* they *can use their suffering to some high end.*

III.

It is hoped that many people will find God as the *Great Healer* during this year. During World War I, a soldier was asked to tell what he meant by the "grace of God." He told about the healing of his wound, pointing out that forces working in him went to work to mend again the broken tissues and to restore his body to health. The same kind of process can be observed in a war-torn area when spring comes again. Vividly I remember the impression made upon me by the grass-covered and flower-dotted fields in France in the spring of 1919. These fields had been chewed up and wounded by the shells during the previous year, but with the coming of peace the restorative powers of nature had gone to work and had started the process of healing.

This healing process is something we can count on. We do not produce it in our own bodies—we can aid it or hinder it, but it is placed there by the Creator. God is that power working in us to heal and to restore the ailing one to health and the wounded one to wholeness.

When one contemplates the deep damage done to human relationships, he cannot but wonder whether there are resources available to heal the wounded body of our humanity. Can people who have deceived each other for years ever trust each other again? Can nations that have lightly broken their pledges be expected to develop a sense of honor? Can the hatreds be changed to a spirit of forgiveness?

Each of us has seen people so ill that it seemed they never could recover from their sickness. Sometimes even the will to live was gone. And yet there was a power at work within them even stronger than death that brought them back to health again. The broken body of our humanity is not without its healing forces. Deceit finally frustrates those who continue to use it as a means of gaining their ends, while "truth crushed to earth will rise again." From the writer of the last book in the Old Testament we hear the reassuring word, "But unto you that fear my name shall the sun of righteousness arise with healing in his wings." In this picturesque form this writer affirms his faith that God will be present as Healer of our broken human family.

IV.

Will we experience God in 1944 as *One who needs us*? It is not difficult to believe that we will need Him. Many are driven to Him because they have nowhere else to go. The soldier writes from the camp that because he knows no one to whom he can pour out his heart, he turns Godward in his thoughts and speaks to the "Dear Comrade" in prayer. Prayer takes on new meaning for him because of his need.

In another camp two soldiers were chatting about prayer. One man said that he had prayed every day since he had come into the Army. His explanation was this: "I have found that I cannot trust any person, so I must trust God. People have disappointed me many times, and so I must have faith in God." New circumstances created a new need for him. The person-to-person communion with God that we call prayer helped to meet that need.

But does God need us? The part that any one of us can perform as an individual in the world seems so inconsequential that the tendency for each of us is to feel that he can do nothing to make this a better world. All that he can do is to wait for God to bring deliverance. Such an attitude toward God cuts the nerve of endeavor, and while it is more commendable than the spiritual pride which says that we have no need of God, it is hardly the faith commended by Christianity.

God may not need our strength, but He uses even our weakness to make this a better world for the persons who are in it. God is the inspirer of effort, and the upholder of those who do the duty lying nearest them.

While sitting on a truck with the commanding officer of our battalion in the fall of 1918, I turned the conversation to the subject of God. "God?" answered the officer, "There is no God. If there were a God, he would not allow this war to occur." I gave the usual reply, "God did not make the war. People made it." "That's true, he countered, "but God made the people so that they made the war." He was right. God gave men freedom to use their energies to destroy one another or to help and to sustain one another. And rather than destroy our freedom of choice, God calls us to use our abilities to work with Him in the redemption of humanity.

In his book, *The World at One in Prayer*, Dr. Fleming tells the tale from Congo folk lore about two women, each of whom, when dying, said to her child: "When I am dead you must look in the tall grass; there you will find food." One child looked and looked through the tall grass and gradually wasted away because she found no food. The other took her hoe, went where the grass was tall (knowing that the soil was good in that place) and there made her vegetable garden. God has given us a universe rich with possibility for good and he who tries to understand the ways of God among men will aim to be a "co-worker with God."

God is that reality in harmony with whom we find our highest life as individuals and in society. When we work against His purposes, we experience Him as the Resister who frustrates us. When we suffer, we have resources from Him to bear our suffering bravely and translate it into something good. A sick and wounded humanity will also find him as the present Healer, while co-workers with Him will be able to say with Peter, "We *and* the Holy Spirit . . . . are witnesses."

Plight of the College Professor

By E. W. Kastner
Vice President of Capital University

THERE ARE SEVERAL CLASSES of individuals who make their important contribution to the progress of humanity without getting their just dues. Three classes have been singled out by tradition. They are the unsung hero, the unknown soldier, and the forgotten man. There is a fourth—the church college professor. On second thought, the church college professor is not another class. He is the unsung hero, the unknown soldier who fights hard to maintain the home front, and the forgotten man—all combined in one and the same individual.

Being a modest man, the church college professor hesitates to plead his own case. He feels rather that those who are in a position to do something about his plight—such as church officials and church bodies—should do it without his prompting. They know about his predicament, for haven't boards and committees been duly appointed from time to time to study his salary and report back to church authorities? Yet, so far no system of paying college teachers has been adopted that has enough flexibility to work but one way, that of reducing his subsistance wage when depressions hit. He has not shared in the pie when prosperity rounded the corner as it definitely has now. So it is the intention in this article to present his case, for the situation prevailing now again emphasizes the plight of the college professor.

"And the College Professor?—"

Today the people in general throughout the nation are rolling in wealth. The laborer, the farmer, the miner, the factory worker, the industrialist—all are lapping up the cream of the greatest spending spree in all history. The pastor is coming in for a share too, for hardly an edition of the church paper comes from the press which does not carry reports of congregations raising the salary of their pastor two, three, and four hundred dollars per year. And these pastors deserve it. Not only are the American people in general enjoying tremendously increased earnings, but pressure groups are busy behind the scene to get even higher wages for those whom they represent. And the college professor?—

The college professor is being ground gradually to poverty between the upper millstone of a fixed salary which is too low and the nether millstone of constantly

rising living costs, increased taxation, and all the other hidden costs which are levied to raise money for the war. Simultaneously, the pressure is being put on him to increase his production, so that today the average college professor is carrying a heavier load than he ever did, putting in longer hours, and working under a heavier strain. As a result, his vitality is being sapped and his years of service are being shortened. There is no time and a half for overtime, and, as far as parity prices are concerned, in comparison with what the college professor gets for his time, the farmer has no case at all.

What has been the situation at the average church college? The median salary for the full professor is around $3,000. The instructor's median beginning salary is around $1,500. This does not include house. He must rent or buy his own home and pay for it out of this salary. When the depression struck and many an American church body went on a pay-as-you-go basis, the faculties at the church college had their salaries reduced. Many in the upper salary brackets were cut as much as fifty per cent. The cut ran from top down, affecting even the maintenance men who were getting little more than $1,000 per year. Secretaries worked for $60 and $70 per month. There were those who had to borrow money to live. Others, who were in a better position financially, were able just to make both ends meet, but that was all.

College Teachers Loyal to Church

This lasted from 1932 to 1939. The remarkable thing about this experience is that few college professors or instructors left the service of their institution because of salary, although in numerous instances members of these faculties were offered more lucrative posts elsewhere. This is a demonstration of loyalty to a cause which cannot be bought for money and which should not be soon forgotten. The professor at the church-related college works for more than money. Yet, because he possesses this trait is no reason it should be imposed upon.

The professor who gets $2,400 per year draws $200 per month. Rent alone takes no small part of his pay check. Out of what is left he must feed and clothe himself, his wife, his children, must meet the family doctor and dental bills, maintain his car, keep up auto, property, and life insurance, pay his income taxes, support his church and other charities, and lay aside for the rainy day. To accomplish this during the depression the college professor needed the aid of an efficiency expert. To do it now during these boom times he needs the help of a magician.

What is the solution of the professor's problem? That he deserves a better income is becoming more generally accepted. The college professor spends many years and a lot of money to get the preparation required to hold a position on a college faculty. Had he entered one of many other fields, such as law, medicine, dentistry, yes, also the ministry, he would have fared much better financially. For, counting all the perquisites, the free house, and other considerations extended the pastor, the young pastor who starts out on a $1,200 salary per year is far better off than the instructor who starts with $1,500 and must finance himself entirely out of this salary.

Temporary Bonus Is Suggested

To begin with, the status of a college teacher should receive a financial rating comparable to the value of his service. One norm of measurement could be the median salary paid at the schools in the highest association of which the college is a member. If this be the Association of American Universities, the top salary would probably be around $4,000 per year, with the instructor beginning at $2,000 per year. While the proper committees of the church bodies study this matter thoroughly for later favorable action, the empowered authorities in the Church should make arrangements to help the teacher offset the rise in living costs. This can be done by paying temporarily an annual bonus to cover the rise in the cost of living as computed by government statisticians.

Church bodies have right along been taking in considerably more money as a result of the larger earning power of the people. It is only fair, in consideration of the salary reduction administered during the depression years, to help the teacher meet his increased living costs, just as the teacher helped the Church meet its decreased budgetary problems in those years by taking his cut and staying on the job. Other servants in the Church are being taken care of. Congregations are looking after their pastors. Many church bodies have authorized an increase in salaries of some of the church officials and other employees of the Church. Is it to be the fate of the college professor to have his problems ignored?

Church college alumni and friends know that the income of a church-related school usually accrues from three sources: from tuitions paid by students, from income earned by endowment funds, and from church appropriation. The war has reduced enrollment considerably and consequently also income from tuition. Endowment income and income from other sources have not fully recovered from the effects of the depression. The appropriation from church bodies has been in some instances enlarged.

Must Look to Church and Alumni

To keep church colleges in operation in the future under present conditions, these schools will have to look to the church bodies and to their alumni for more support. Schools that have Army units are helped somewhat thereby, but they get only the equivalent of what a similar number of students pay. So far, the alumni have not been asked to participate in supplying funds for operating purposes to any great extent. They should not be surprised to receive many appeals toward this end in the future. The problem which all schools will eventually face, if the war continues much longer, is that of obtaining sufficient funds to operate as in the past from other sources than endowment and tuition, or they must begin reducing their faculties by lopping off departments. When this problem arose during the depression, the

faculties at many schools solved it by a willingness to take drastic cuts and stay on the job, thereby keeping the institution intact with no reduction in service. That was a time when everyone was taking a financial licking. Today the situation is the reverse financially, but the same problem confronts the college and university.

The Lutheran church bodies in America and their alumni will not want their church schools to lose what has been acquired for them through years of careful planning, which has made of many of them fine and widely accredited institutions. Church bodies will always need the service of their colleges. Alumni will need these institutions for the education of their sons and daughters, and they will want these schools to be not only as good, but better than they were in their day. This can be had for a price and the price is worth paying. And part of that price is a little better handling of the plight of the college professor. A school is only as good as its teachers. To attract good teachers there must be a fair system of remuneration—especially in the church college where the Christian principle, "The laborer is worthy of his hire," should be applied.

The Living Word of God

Second in Series on "The Word of God"

By O. H. Pannkoke
Director of Public Relations, Wittenberg College

THE BIBLE speaks of the Word of God as a power, a seed that grows and brings forth fruit a hundred fold, as a two-edged sword, as a word of life and a sword of the Spirit, as spirit and life. The Word of God is dynamic; it is a force which irresistibly operates in the lives of individuals and in society and history.

This great Reformation truth we learned in the days before the waves of secularism reached flood tide since the last war, and we believed it implicitly.

Many developments have come in the last two decades which indicate that the situation is not as simple as we believed it to be.

The interest in religion has declined as the interest in social welfare, in recreation, in education, in the increase in material production has leaped ahead. With the decline of religious interest has come not only a growing spiritual illiteracy, but fundamental religious attitudes and convictions have disappeared. Our age has lost the sense of reverence. It has lost the conviction of sin and the need of salvation. Its moral outlook is selfish and sensual. The motives which guided the last generation were profoundly religious, the motives which guide the present are predominantly secular and irreligious.

Religion Losing Its Influence

It has been a baffling change for the minister brought up in the days when religion appeared to have "power" and could speak "with authority" to this day when the swift current of life seems to pass religion by and run counter to its deepest hopes and ideals.

How to make the Word of God a power again in the lives of men and in history has become the most urgent task in the life of our Church.

More than a decade ago, my friend and classmate, the Rev. P. Kluender, posed this problem and observed, "Religion seems to be losing its influence." Many others have approached me on the same problem since. The last years of the life of the sainted pastor, Paul Lindemann, were devoted to this question, and he preached it with the power of a prophet. We have made far-reaching adjustments in our practical policies and in our educational system, trying to recapture the Church's influence in life. We have developed our liturgical forms to recreate the air of reverence in the churches which men lost from their hearts in the machine age.

All these attempts prove two things: how urgent the question has become, and how far we are still from its final answer.

The answer cannot be in liturgical forms, in educational systems, in methods and forms of church organization, or in synodical policies. All these are forms of expression for the power of the Word. The answer must be in the Word itself. And, until we have the true answer there, any change in the form is a blind guess which may be right as well as wrong.

God Calls Men through Word

What makes God's Word the Living Word of God? That is the final question which needs to be answered.

The Word of God is the Living Word because God himself calls men. That is the inner essence of the Word of God—God calls man. In this respect it is different from every other word, printed, written, or spoken. It is personal, intensely personal, the most intensely personal word which man can hear, because in it is the will of the Most High. He has something to say, and He wants men to listen.

For this reason Luther says that "the Gospel should not only be written but be preached with the living voice." The living voice is not objective. It is personal. It can address itself so much more unmistakably to the individual. In that sense Luther can go so far as to say

at it isn't "in the spirit of the New Testament to write ooks about Christian doctrine", and "when it became ecessary to write books, that was a great hindrance and eakening of the spirit." In the good sermon Luther ys that "you hear your God speaking to you."

In part, the call of God is the call which Luther heard nd which drove Luther to despair in the monastery cell, *on implesti, nec potes, et tamen debes.* Morally responsle to the transcendent God and doomed to fail.

A Personal Promise of God

In part, the call of God is the offer of grace and forveness through Christ. *Evangelium est promissio,* the ospel is a promise, a personal promise of God. In esence the Living Word of God is a personal message of od directed to man, a message of threat and a message promise, nothing more but nothing less. Law and ospel—nothing else.

It is a personal message from God in the irredeemable resent moment. In every call of God is the *Hodie*—is very day—of Christ on the cross to the sinner—the rgency of the everlasting *Now* of the living God. Luer says, "Of all eternity, we have only the present oment." In this present moment rushing by into the ernities which are gone, God speaks to us—personally. God's call is directed to the whole personality, mind, eart and will. It is a call to action of the whole person. is the call to make the great choice in life, for God or gainst Him. Many books have been written, eloquently eeking to describe the nature of God or the meaning of fe. In fact, these two subjects have been the chief conrn of the great thinkers of the human race. Men have ead these books with fascination, they have thought bout them, trying to understand them and to weigh eir logic and appeal. If they merely enlarged their nowledge, God did not call them. If only their feelings egan to glow, God did not call them. But if they heard voice saying, "In the name of Christ, leave all and folw me," then and only then the living Word of God was alling them.

A Call Demanding Decision

God's call demands a decision by the whole personality, ind, heart and will. The decision is not without intelctual content, to be sure. The intellectual content, the ew information for the mind is Christ, and only Christ. ut knowledge of Christ is not enough. Luther touches e heart of the decision when he says, "These words eed to be written with golden letters, Ours, We, For Us. e is no Christian who does not believe this." . . . "Such ith which dares to trust what is said of God in life or death alone makes a Christian and obtains whatever desires from God." The decision which God's call deands, is a life's decision of the heart and will in which e deepest roots of personality must act.

God's call establishes a new relationship—children of od, and that is of supreme importance. God's call does ot reveal the mysteries of the universe, or the mysteries the divine nature, or the inscrutable ways of the divine providence. God's call through faith makes men God's children—sublimely ignorant of so many things, but trusting in the mercy of the heavenly Father no matter what life brings.

The Meaning of History and Life

God's call is continuous and insistent, the deep undertone in history and in life. In fact, God's call is the only real meaning of history and of life.

God is the moving force behind history and life. Luther calls Him *actuosissimus*—"for God does not rest, He is active incessantly" . . . "we see in all history how He raises one empire and lowers another, increases one people and destroys another." The will of God is the supreme law of history and of life.

The inner tension of history and of life is the ceaseless struggle between God and the forces of evil: "The world and its God neither can nor will hear the Word of God, and God cannot be silent. With these two Gods fighting each other, what else can there be but tumult in the whole world?" Not ideologies, not the determinism of the struggle for food, not the unfolding idea as Hegel thought, not the blind dispassionate interaction of the atoms in a universe which cares nothing for the hopes of man, not the emergence of ever higher forms of life, is the meaning of history and of life. Its meaning is the struggle of God against the forces of evil. This struggle creates the titanic tensions which again and again revolutionize the course of history.

In the coming of Christ, God reveals His central purpose in history. To know God "in His passion, in humility, and in the ignominy of the cross" (Luther)—that is the central meaning of history.

A Battle in Realm of Life

God calls us to fight on His side. In the spirit of Luther, "We prefer to be worn out in the tumults of life, joyful in the grace of God." God's great battle for the soul of humanity is not carried on in the study. It rages in life. It is not won by dialectical skill, but by moral devotion and spiritual fervor. To heed God's call in history and in life is the gravest responsibility placed on man.

The great truth of the Gospel which we need to relearn is that God sets our obligations in and through the turbulent stream of life. We need to see and understand them in the setting of life and not in the abstract, endless speculation of the study. We need to recall Luther's great word, *"Vera theologia est practica.* Speculativa theologia gehort in die Hoell zum Teuffel."

This is the Living Word of God entrusted to the Church. It is possible for the Church to obscure it and to hinder and curtail its power. It is also possible for the Church to understand it in its cosmic simplicity and finality and to give expression to it in every form of the Church's life. Open betrayal has not been the danger in the history of the Lutheran Church in America. It has been the more subtle shifting of accents, which can

completely change the character of the melody. A change in the rhythm of the Hallelujah Chorus makes it the tune for "Yes, we have no bananas." It is easy to point this out in the transformation of a short musical phrase. It is infinitely more difficult to put the finger on it in the complex relationship of religious motives, teachings, and outward forms of expression.

Wrong Emphasis on Inerrancy

Two shifts in emphasis need to be mentioned. The first is the belief that it is necessary to *prove* that every word of the Scriptures is true in order to get men to believe in Christ. Let me say emphatically that I believe in the inspiration, infallibility, inerrancy, sufficiency, and clarity of the Scriptures. But I believe them not because my reason convinces me. I accept them as part of my faith in Christ. That is the only basis on which any man can ever accept the paradox that of all the books that have ever been written, the Bible is the Word of God. Christ is not the Saviour because the Bible is true. The Bible is true because it promises Christ, and only he can believe it to be true who accepts Christ as *his* Saviour.

This exclusive emphasis on the inerrancy of Scripture as the foundation of faith subtly changes the meaning of the Gospel as well as of faith. Rational reflection and intellectual assent crowd into the background the call and the promise of the living God and the life's decision which He demands of men.

In its further development, this emphasis diverts the Church from its real mission of preaching the Gospel to that of proving the inerrancy of the Bible. That means that the Church fights the world not with the power of its God-given Gospel but with the weapons of the world —human reason. Such warfare has always ended in ignominous and disastrous defeat of the Church. In the final development of this emphasis, the great Christocentric nature of the Gospel is forgotten. The Bible becomes a lawbook in which every word becomes a rule for life and in which Scripture is searched to prove whatever one wants to prove. Even the ultimate in perverting God's Word is not excluded by putting together the sentences, "Judas went and hung himself" . . . "Go, and do thou likewise."

Danger in Stressing Dogma

The second shift in emphasis consists in over-emphasizing the intellectual analysis of the Living Word of God, dogma. Essentially dogma analyzes God's revelation by reason and seeks to put system and order into the manifold variety and individuality of God's truth. It does that by abstracting and making universal concepts, by classifying, by showing distinctions and similarities, and by seeking to force all of this into a rational system of cause and effect.

All this needs to be done for human beings to understand the Living Word of God and to guard it against error. Only by reason can even the person enlightened by faith function. However, necessary and important as this ordering function of the mind may be, it contains grave dangers in its very nature subtly to change the Living Word.

A Blue Print or a Vibrant Call?

There is great temptation to consider the abstract definition to be the Living Word, when in fact it is only the formula in which the truth is described and defined. It is to the Living Word what a blue print is to an architect who builds the cathedral, or a map to the pilot who wings his way into the sky, or a score to the orchestra playing Beethoven's Choral Symphony. While the abstract definition is a pale construction of the mind, the Living Word of God is the vibrant call of God to living men and women in the midst of life.

More dangerous is the drive inherent in all abstract thought to extend its distinctions and refinements into eternity itself while the world is lost for want of the Bread and Water of Life. In the 18th century Lillienthals published *The Good Cause of Revelation,* sixteen volumes of testimony and argument that the Bible is God's Word. It isn't strange that Rationalism triumphed. In our country a theologian followed the predestination question so far that he practically lost interest in everything else. Because we are a doctrinal Church, these growing refinements demand to become part of official doctrine under the guise of guarding God's revealed truth. More and more the vibrant call of God is silenced by the accumulating mountains of abstract definition and the living Church is enmeshed and made impotent by the web of tradition.

The analytical method commonly used is in itself a danger to obscure the nature of God's call to man. This method is to theology what the mechanic is to the aeroplane as he tears it apart and labels and orders every part on the hangar floor. The aeroplane in a sense is the collection of the separate parts. It could not come into being without them. However, there is a vast difference between the parts and the winged bird which has shrunk the distances of the earth into insignificance. Moreover, the mechanic's outlook and interest is not concerned to fly the trackless pathways of the sky.

In the same way, the Living Word of God is more than the ordered and labelled parts into which theology divides it. It is the expression of the indivisible will of God reaching out into life.

A Static Theory of Truth?

Perhaps the greatest fault of theological abstraction lies in the fact that it may lead to a metaphysical and static theory of truth. It begins with the assumption that it defines God's truth. It ends with the conviction that it can furnish a divine blue print for every aspect of life by which a Christian is to be guided in every concrete circumstance. Nothing can shut the Church out from life as effectively as such an hypothesis. Instead of facing the concrete circumstances of life and seeking to learn God's will in them and seeking to understand what obligations God is creating through the changing scene of life, the whole course is plotted by speculation. The

ind has lost contact with reality and becomes lost in s own imagination.

There is no blue print of life hidden somewhere in ternity which human reason, enlightened or unenlightned, may discover and use as its guide in life and ventually create the Utopia about which men dream. here is no pattern in history except the pattern of unredictable change arising out of the conflict between od and evil. Just as little as a general can direct a attle by the book apart from the tide of battle itself, ust as little can the Christian or the Church understand nd meet God's call sealed in the isolation of reflective ought.

All these are the dangers of a one-sided, over-developed intellectualism. We are a confessional Church. We re a teaching Church. We are committed to God's revlation without reservation. It will always therefore be ecessary to order and to define the truth by which we ve in order to guard it against error. But we must also uard it against the subtle dangers which lie in reflective ought itself.

"There Are Four Subjects of Knowledge"

The discussion needs to be carried a step further to its eepest level. There are four subjects of knowledge; ourelves, our fellow men, the world of nature, and God. he question how we are to know these has ever been ne decisive question in life. An age which believes that nly direct experience of the senses yields knowledge is f necessity agnostic. An age which doubts reason will e a skeptic age. Our epistemology controls our view of fe—and our religion.

It has been the tradition of modern philosophy, beginning with Descartes, to recognize chiefly if not entirely wo kinds of knowledge: of ourselves and of the world ithout, subjective and objective. The knowledge of ther selves, including God, was neglected and counted art of and similar to the objective, impersonal knowldge of the world without. We know about them—we o not know them—as we know about the external perations of nature by observation and by inference—hips that pass in the night.

Such a view may seem reasonable amid the lonesomeess and isolation of man in crowded modern cities. It s not true of life. We really know those who are close o us—family, friends, the folks who share our lives and ur hopes. We know them directly, immediately, and ntimately.

Moreover, our relationship with them is not objective nd impersonal. We cannot deal with them as things. Ve are tied together by common interests. We share ommon hopes. We stimulate each other in working out ommon aspirations, and we help each other to bear the isappointments of life by sympathy and understanding.

Contact with God Must Be Personal

Now if God is a Person, then this must be the nature of our contact and relationship with Him. Theology has been inclined to deal with Him as objective in the same way in which the physical scientist deals with nature. During the Age of Reason and down through the 19th century the Church expended immense labors to prove objectively the truth of the Bible, the existence of God, and the validity of the Christian faith. These labors were not only wasted, but the Church and the Christian faith lost ground. They did not understand the true nature of God to be a Person and His Word as a personal call, and such an error could only lead to defeat. God cannot be dealt with as an object and remain God. "God is infinite subjectivity," says Kierkegaard. "God is always subject," says Heim.

God's Word makes clear and emphatic the abiding personal presence of God with man both as his Judge and his Redeemer. "Whither shall I flee from thy presence? . . . thou art there." "Lo, I am with you always." Always—to the end of time—God calls man to repentance and to faith. He is present, demanding life's great decision. In fact, He is the most insistent, real, and inescapable presence in life.

"True Theology Is Practical"

The issue in the Christian religion, then, is not the proof that God exists or that His Word is true. Such proof is just as absurd as to try to prove the existence of a friend sitting before us. It is not the accumulation of a mass of objective knowledge about Him. That is just like treating a friend who has come on a matter of life and death like an IT, like an object, analyzing his appearance and make-up. The issue is to carry the message in the name of God to the world: "All things betray thee who betrayest Me" . . . "Naught shelters thee who wilt not shelter Me" . . . "Rise, clasp My hand, and come."

Two statements by Luther and one by Melanchthon may serve to indicate how we may guard against intellectualizing the Living Word and making it and God an object of impersonal reflection. Luther says: "True theology is practical," and "True theology is a theology of the cross." In a sense, these two statements say the same thing from two viewpoints, God's and man's. The purpose of theology is to make the cross effective in saving souls. Melanchthon says the same thing in making "the greater glory of Christ" the touchstone of theology. The great call of God to man is the living, personal word to conscience: Repent and Believe. It is the word which addresses man in the irredeemable Now, and which demands decision. Any theology which brings this out clearly is "theology of the Cross." Any theology which obscures it is "speculative theology which belongs with the devil in hell."

Return of the Missionaries

By Winfred P. Elson
News Bureau, National Lutheran Council

SPONTANEOUSLY SINGING "God Bless America" as they came up the bay past the Statue of Liberty, and trying hard to realize that it was not a dream, 1,440 repatriated Americans and Canadians on board the motorship *Gripsholm* prepared to debark December 1 at a pier in Jersey City. "We were so thankful and happy to see our own country!" declared Mrs. Nellie Friberg fervently. One of eleven Lutheran missionaries on board, and widow of Dr. C. P. Friberg, Augustana Synod medical missionary in Honan Province, Mrs. Friberg had accompanied her daughter, Margaret, a registered nurse, to the field less than a year before Pearl Harbor.

In addition to the Fribergs the representatives of the Lutheran Church in China were: Miss Mary Nelson, former missionary of the Norwegian Lutheran Church, who was principal and teacher at the American School in Tientsin; the Rev. Fred Ditmanson, Lutheran Free Church representative at Kweiteh, Honan; the Rev. and Mrs. A. S. Olson, from the Lutheran Free Church mission in Shantung,—Lydia Reich and Mae Rolfs, nurses, and Clara Sullivan, Erva Moody and Catherine Stirewalt, teachers.

All were in good health, largely because of the excellent care given them during nearly six weeks on the *Gripsholm* by the State Department and the American Red Cross. All were concerned for the welfare of other Lutherans still interned. All were anxious for their friends to know that they had not been victims of any atrocities nor had they been physically harmed, except for loss of strength through incorrect diet and insufficient food. (One protested the "studied mental cruelty" of certain guards who abused Chinese Christians in their presence for the effect it would have on the missionaries.) All were convinced that the Lutheran Church in China with the aid of the Lutheran Churches in America will have the opportunity for outstanding service to the people of China after the war.

Lost Weight in Camps

From March 1943 until September 19, 1943, when they boarded the exchange ship *Teia Maru* at Shanghai, all eleven of the Lutheran repatriates were interned at the North China Camp at Wei Hsien known as the "Civil Assembly Center". Here, some forty miles from the Gulf of Pe-chih-li and twice that distance from the Yellow Sea, at about the latitude of Richmond, Wichita and San Francisco, a 16-acre Presbyterian mission compound was walled in as an internment center for 1,800 civilian prisoners, mostly American and British, of whom approximately half were missionaries and the remainder business men with their families. Life at this camp moved smoothly under light supervision, controlled by committees of internees who divided the labor necessary for existence. Almost without exception the internees lost weight at the camp, due to caloric and vitamin deficiencies in the diet and the long hours of unavoidable work. For a time a black market flourished, supplying some items of food "over the wall"; later the camp canteen increased its stock to allow the purchase of additional items. Without hindrance, the internees were permitted to establish their own hospital for the care of those who were ill or weak; their own schools for British and American children; their own dramatic and musical entertainment; their own sports, and their own adult education courses. The "best talent in North China" was utilized in establishing these programs of activities.

Among those left behind waiting for a later exchange of civilian internees were the Rev. and Mrs. Charles H. Reinbrecht and their daughters, Janet and Georgeanna, from the Kiaochou station, who were scheduled for repatriation on an exchange which was cancelled in September 1942; Marcy Ditmanson, son of the Rev. and Mrs. Fred Ditmanson, who was studying and teaching at Yenching before Pearl Harbor, and Mrs. Inger Danielson and her three-year-old daughter, Astrid, who are Norwegians. Sent out by the China Inland Mission, Mrs. Danielson's husband was murdered in 1940, and since 1941 she had been attached unofficially to the Tsingtao Mission Hospital as a nurse.

In addition to the interned missionaries still in China, there are also a number of Norwegian and Augustana Synod representatives in Philippine camps.

How the War Came

How did the missionaries fare before their internment at Wei Hsien camp? At 10 A.M. on December 8, 1941, three hours after Pearl Harbor, which occurred on the other side of the international date line, where it was December 7, Japanese guards came to Kweiteh, Honan, and sealed the Lutheran Church. Ten Japanese with a Chinese interpreter visited the Rev. Fred Ditmanson, informed him that war had been declared, and that he was under arrest. Given ten minutes to pack and dress, he was taken to headquarters and there deprived of his keys and all of his money—a considerable sum. After removing all letters, documents, and snapshots from his house, the Japanese returned him there under house arrest with fifteen other men and women. Six Japanese guards in the house and twenty Chinese paid soldiers stood guard outside.

After forty-nine days, this phase terminated. The fifteen were sent back to their homes, and Ditmanson was given certain freedom within the mission compound. He was allowed no contact or communication with the Chinese, including the Christian members of his church, and when the church was reopened March 31, 1942, Evangelist Wang Chih Tang was placed in charge. He has since been ordained by native pastors and is doing an excellent piece of work in the Lutheran community.

On April 7 of that year, Ditmanson was informed that

ll foreigners would be repatriated and that communica-ons with Chinese Christians could be resumed. Leaders f the Lutheran Church came to him frequently for con-ultation and advice and instructions as to how to carry n the work after he had gone. He had freedom within ne compound until August 13, 1942, when on a moment's otice the Japanese moved into the house and he moved ut. Deprived of lodging at Kweiteh, he was allowed to oin his son in Peking, where he remained with consid-rable freedom until the Wei Hsien camp was opened up ast spring.

Meantime at Suichow, Honan, some thirty-five miles way, the Rev. and Mrs. A. S. Olson, after investigations, nconveniences and indignities which continued for two nonths after war was declared, were permitted to return o their own house until the following September 2. Noti-ied that they were due for repatriation, they were start-ed for Shanghai, but, the exchange being cancelled, were topped at Kweiteh, where they lived under restriction nd civilian arrest until March 21, 1943, when they were ransferred to Wei Hsien. During this time at Kweiteh he Olsons were confined to the compound of the Can-adian Mission Hospital. Here a Japanese businessman nd a Japanese doctor, sent out from Japan three years earlier to become acquainted in occupied China, were in control of the mission compound activities and the hos-pital. The intentional provocations were of such nature hat it required much Christian forbearance to avoid precipitating an incident which would have provided an excuse for more strenuous measures. Upon leaving Sui-chow, Pastor Olson turned the Lutheran work over to wo Chinese pastors ordained since Pearl Harbor—the Rev. Lin Boa Chen and the Rev. Wang Iu San, who are reported to be conducting the work most efficiently.

Mary Nelson, in charge of the American School at Tientsin, after the declaration of war was allowed con-siderable freedom of motion within the British concession, which covers a large area within the city. No meetings were permitted and no attendance at church. Last March she was sent with other Americans and British to Wei Hsien, where she became a teacher in the American School.

Shared Clothing with Others

Margaret Friberg of the Kiahsien Lutheran Hospital in Central Honan and her mother had left the Augustana mission field in free China for a hospital in Peking, where they were caught on December 8, 1941, and where they remained until on March 24, 1943, when they were in-terned at Wei Hsien. In Peking they were allowed free-dom within the city limits, were advised to make them-selves inconspicuous, were prohibited from doing mis-sionary work, but were permitted to advise the Chinese people to attend the Chinese Christian churches. Mrs. Friberg was asked by the Japanese to take charge of the catering department at the hostel of the College of Chi-nese Studies, and Margaret studied under private tutors. They were permitted to attend union church services and were not greatly disturbed by the restrictions in Peking. During the year and a third in that city they were able to purchase what they needed and when trans-ferred to the camp had sufficient clothing to share with others less fortunate.

The five young women from the Shantung field, to-gether with the Reinbrechts and Danielsons, were sent to Wei Hsien from Tsingtao, three hours' away on the shore of the Yellow Sea. The closing of the mission sta-tions in the country in February 1942 had concentrated the missionaries in Tsingtao. For two months after Pearl Harbor those in Tsingtao were under civil arrest in their own compounds, then were transferred to a mission house in Tsingtao, where they lived under some restriction and some freedom. On October 27, 1942, they were interned in the Iltus-Hydro Hotel among 147 prisoners of all na-tionalities. ("We wondered at the time what large battle the Americans had won which would explain our arrest and internment.") Here, three hours a day was given for lounging on the beach or shopping in the streets of the city. They were not permitted to enter Chinese homes or talk with foreigners or listen to sermons. The Anglicans established a liturgical service without sermon, which everyone attended.

On leaving Tsingtao for the Wei Hsien camp on March 20, 1943, the Chinese Christians and friends of the mis-sionaries were much moved by their being taken three hours into the interior to await repatriation. They were sure they would never see their American friends again and were allowed to come to the gate with gifts. Mem-bers of the ladies' aid society brought them pounds of butter (at $13 Chinese per pound, because of the infla-tion), large boxes of crackers, candy, sardines, jars of jam, apples and pears. Two Chinese doctors formerly connected with the Lutheran Hospital, whose pay from the mission had stopped when the institution was seized, came to the missionaries and pressed upon them their savings, $400 and $500, Chinese. When the Americans refused, the doctors insisted that they could earn more somewhere and no one knew how much the American girls might need it wherever they might be going. A third doctor presented a gift of $200 worth of Vitamin B tablets. Later, one nurse from Tsingtao traveled 200 miles to stand outside the gate of the compound at Wei Hsien to talk with her missionary friends. The Tsingtao field was left in charge of the Rev. K. E. Yang, who is regarded as a very happy choice for the responsibility and is also reported as handling the work very well.

The Trip to America

Notified that they were to be repatriated, the mission-aries were given a very short time to pack their effects. Some few had trunks, several carried pillows, all had suitcases or makeshift packages. No written or printed matter, save Bibles with the writing removed, was per-mitted to be carried. The Lutheran missionaries laid particular emphasis on the fact that at Mor-Mugao in conversation with Japanese repatriates going home from America, they learned that the Japanese who were Chris-

tians were not permitted even to carry their Bibles. They left camp September 15, boarded the *Teia Maru* at Shanghai September 19, and reached Mor-Mugao, Portuguese India, October 15. Four days later the papers were cleared and they boarded the *Gripsholm,* leaving the harbor on October 22. American State Department and F.B.I. men were present on the entire trip, making some of their investigations en route so as to speed the disembarking in Jersey City. On the *Teia Maru* bunks for 250 women were set up in a glass-enclosed veranda and each was provided with a straw pillow and a 22-inch straw mattress. Some wanted to protest the crowding. Others advised them to keep still and let as many as possible get away on this exchange.

The men lived in the hold and were served "third class rations," which they did not mind since it was evident the food was still much superior to that upon which the Japanese seamen and crew lived. The "first class rations" on deck were much appreciated for a few days until the diet became monotonous. For instance, breakfast each morning consisted of cold boiled potato, fried scrambled egg powder, rice with extraneous protein, and soy bean "coffee" with saccharine. Some American business men were in a seventh heaven when the Japanese broke the sealed lockers on the former French liner and sold champagne and French wines of quite good quality. On the *Teia Maru* the food, far better than that available at Wei Hsien, was still quite limited in quantity.

The American Red Cross deserves a great deal of credit for the warm feeling of friendship which enveloped the repatriates when they set foot on the *Gripsholm.* At that point cares began to fall away. Each was given a box of complete vitamin pills and every second day received a half pound bar of American milk chocolate. Everybody had as much to eat as he wanted. Menus were selected for their body-building qualities with emphasis on the starches and proteins. Vegetables were cooked with real butter. American delicacies appeared. Huge pitchers of milk stood on the tables and all were urged to drink as much as they could hold. Real coffee with cream took the place of the "ersatz" drink which had been all the Japanese could offer. On boarding the *Gripsholm* they were treated to a bountiful "smörgåsbord," but thereafter the cooking was strictly American. All the Lutherans gained weight on the ship. Many of them regained all they had lost during the preceding months. One lady regained 45 pounds, but seemed none too happy over the final ten! All were sun-tanned through lying on deck in the summer sun across the Indian Ocean and the South Atlantic. Throughout the voyage nine nurses and six doctors took care of the health of the passengers.

Devoured American Magazines

Another much appreciated kindness was the presence on the ship of a lending library of complete files for many months of such magazines as *Time, Readers' Digest,* and *Life,* loaned on a 24-hour limit to enable all to see them. The passengers simply devoured the news summaries and viewpoints, which enabled them in six weeks to catch up on world affairs.

One missionary stated that the hardest thing for her to bear was the lack of word from her own people and friends in America. Since October 1941, two months before Pearl Harbor, they were allowed to receive no mail except Red Cross form letters which do not carry the personal touch, and all outgoing mail was intercepted. Another reported that at her Honan station the Chinese people themselves knew little about the existence of the outside world save for Japanese planes winging overhead, and Chinese boys being taken for the Army, to disappear over the horizon. Prior to internment at Wei Hsien, all the Lutheran missionaries had had access to local papers which carried some world news, perhaps in colored accounts. At Wei Hsien, friends from time to time slipped in local newspapers, but the picture of world affairs was woefully inadequate for Americans starving for word from home.

A consensus of views of many *Gripsholm* passengers, prepared by the Associated Press, complained that living conditions in internee camps are growing steadily more dangerous to life, largely because the quality and amount of food available are insufficient and because of the absence of sanitary equipment and of medical supplies to combat the spread of digestive disorders. These conditions were said to be "chiefly because of the indifference of the enemy rather than because of any studied campaign of cruelty."

One veteran New York City news reporter was so impressed by the confusion of debarkation in New York harbor that he declared "These people are going to go home and tell their friends that the atrocities began on their arrival in New York."

Back on American Soil

Before the ship docked, O.P.A. agents distributed ration books to all repatriates. After settling themselves in New York hotels or with friends, many of the missionaries at once went out to the shops to buy much-needed shoes, luggage, and articles of clothing. One of the ladies was proud that she could greet her relatives in current American fashions, since she had bought a dress on the *Gripsholm.* Others were wearing fur-trimmed coats, made by Russians from pictures in American magazines and sold throughout North China until Pearl Harbor. Several were instructed to get thorough physical check-ups at once. For the most part, they were anxious to catch trains for their homes in various parts of the country.

Among the friends who met the Lutheran missionaries in New York was Charlotte Kao, whose father is a doctor in Tsimo, who attended the Lutheran high school in that city, and had two of the repatriates as teachers. She took her Bachelor's degree at Lenoir Rhyne College, Hickory, N.C., and will receive her Master's degree at New York University next June.

The *Gripsholm* had docked two days before, but for a moment fear flashed through the eyes of one Lutheran girl as she hesitatingly said, "You know, it's hard to realize that we are actually among people who want to do things for us and whom we can trust."

SURVEYING the CONFERENCE

American Lutheran

By ARTHUR P. MICHELFELDER

"Views and Comments"

N TWO NEW FEATURES the **Luth-eran Standard,** the official English gan of the American Lutheran nurch, informs its readers of the news the day as viewed from the heart of e synod and from the heart of the tional capitol.

"The Church Views the News" is the partment of the weekly publication, ritten by Dr. J. A. Dell of the Capital minary, and in his own style, known readers of the **Outlook,** covers the ws.

"Washington Comments" appears un-r the pen of Dr. Gerhard E. Lenski, stor of Grace Lutheran church in ashington, D.C. These comments take into the thick of activity with our vn government representatives, and esent the picture from behind the enes.

Both "Views" and "Comments" are orth the price of the **Standard** and the fort to read them regularly.

Natives Honor Guadalcanal Heroes

The Cleveland **Plaindealer** recently rried a report of how Pastor O. G. rotefend, a chaplain of Pittsburgh and etroit, with Chaplain John O'Neil ded-ated a chapel in the British Solomon land Protectorate which the native opulation has built and presented to ne American people as a memorial onoring 1,600 American dead who are uried on Guadalcanal.

The chapel has a seating capacity of 80, made entirely of native woods and natch. As it is viewed from the air, it esembles a huge heart, with a cross in ne center. It took approximately 4,000 atives a little over two months to con-truct the chapel, the main body of hich covers an area of 90 by 26 feet. is 26 feet high.

Latin American Mission Tour

Week by week the people of the hurch have the privilege of reading ne daily happenings of the Commis-oner traveling with Dr. Laubach, the Apostle of Literacy" (see December **utlook).**

A few of the high-lights are culled om the week by week reports to the **tandard:**

"Enroute to Miami.—Rolling through eorgia! It may be the atmosphere of southern hospitality—methinks it's the war! People on this train are good neighbors! . . . Miami . . . crowned with sunshine . . . crowded with youth . . . soldiers and sailors—WACS and WAVES. Not the tourist mecca of former days! A busy center of military activity! What an opportunity for the Church! . . . Jamaica, British West Indies. Dr. Laubach addresses thirty-five ministers of Jamaica Christian Council who had made arrangements for our coming. Enthusiastic response on the part of all evangelical churches . . . . Director of Education is first in a crowd of 500 to raise his hand pledging to teach at least one illiterate. Within four days 3,000 leading citizens of every walk of life have volunteered to join hands in the drive against illiteracy—Enemy No. 1 on this island and in the world! . . . An invitation from the director of prisons to come to the penitentiary for an interview. Five illiterates chosen from the 1,200 prisoners, taught to read before the amazed director and his staff. Prisoners entered the room trembling and left rejoicing . . . Newspaper headlines feature the Literacy Campaign. . . The great experiment begins. Twenty-five workers in groups of two and three move out to their appointed places in villages and in the bush. My 'Student Center' is in the home of an East Indian, and my three illiterates are Africans—one a woman of 65 years, I shall be their teacher each morning for two weeks. Dr. Laubach believes these people will read within 12 to 24 half-hour lessons."

God bless you "Ambassadors of the King"! Open the door for us as God shows you the way to His honor!

"57 East Main"

To many "57 East Main" means as much in American Lutheran Church circles as "10 Downing Street" means to the English. To those not knowing the significance, 57 East Main is the number of the office of the American Lutheran Church, where the Wartburg Press has made comfortable office suites for all the officials of the synod and its many departments.

From these offices come these news items:

"Beginning the first of January, a 10 percent cut will be made on the Bulletin Service extended the congregations, as a paper saving."

"German Weekly Bulletins will be discontinued, although the monthly German seedgrain will continue for the present."

"Pastor G. P. Krebs, Assistant to the Director of Stewardship and Finance, with headquarters in Omaha, Nebr., is back at his post after a leave of absence due to sickness."

"Lutheran World Action report is wound up with $280,000 in receipts."

Norwegian Lutheran

By L. M. STAVIG

Philippine Missionaries

WITH THE RETURN of another group of Missionaries on the exchange ship, **Gripsholm,** direct news has been received from the group of missionaries of the N.L.C.A. who are interned in the Philippines. This group of fourteen missionaries had spent about a year at Baguio studying the Chinese language when the Japanese attack came. The last word received from them was a cablegram dated December 18, 1941.

Dr. Howard Hong, a member of the St. Olaf College faculty now on full time duty with the Y.M.C.A. war prisoners' aid, interviewed one or two from the **Gripsholm** who came directly from the internment camp at Baguio.

The missionaries are confined at Camp Allen with a group of approximately five hundred American and English citizens. The past eight months they have been given the privilege of running their own camp. A court of justice, community store, grammar and high school have been organized and maintained. Several doctors and nurses and dentists are in the group of internees. They have established a makeshift hospital, where even rather delicate operations are performed. Considerable ingenuity has been exercised by the community. A dentist made two teeth out of pork bones and two sets of aluminum teeth out of scraps.

All residents of the camp are assigned work which takes from three to five hours each day. One of our missionaries is cook, another a teacher, and a third a shipping clerk. The men and women live in separate barracks, but they are permitted association with one another during the day.

The health within the camp has, on the whole, been good. There have been only two or three deaths. Special concern has been felt for the infant daughter of Pastor and Mrs. Caroll Hinderlie which was born just two weeks before the Japanese attack. The child is reported in good health.

One of the very interesting features of life in the camp was the organization of a regular congregation by the group of Lutherans. Regular services of worship with administration of the sacraments have been carried on throughout the entire period of internment. In addition, there are weekly Bible hours and prayer sessions.

Brotherhood Bible Camps

During recent years we have become accustomed to the idea of young people's Bible camps. In many sections of the Church considerable sums of money have been invested in Luther League Bible camp properties. Now comes a new venture in that the Upper Missouri Regional Brotherhood, including the men of three circuits in western North Dakota and two circuits in eastern Montana, is forming plans for the building of a Lutheran Bible camp at Epping, North Dakota.

A rally meeting was recently held at Williston at which time a board of directors was elected. The new camp will be ready for use in 1944. In addition to being available for young people's Bible camps, it is planned that men's retreats and other Lutheran gatherings will be held at this site.

Eastvold Inauguration

Dr. Seth C. Eastvold, recently elected president of Pacific Lutheran College at Parkland, Washington, was formally inaugurated as the new head of the college on Sunday afternoon, November 28. The ceremonies were held in Trinity Lutheran Church, of which N. B. Thorp is pastor.

Pacific Lutheran College is just entering its fiftieth year as an institution of learning. Dr. Eastvold is the seventh president. He succeeds Dr. O. A. Tingelstad, who resigned last spring after having served since 1928.

Dr. Eastvold comes to Pacific Lutheran College from a rich and active service in the ministry of the Church. Most recently he served congregations at Madison, S. D.; Jackson, Minn., and Eau Claire, Wis. During his ministry in South Dakota he acted as vice-president of the South Dakota District and held a similar office in the Eastern District during his residence at Eau Claire.

Among the guests who participated in the inaugural services were heads of both state and private institutions. Three Lutheran synods were officially represented. Dr. J. A. Aasgaard, president of the N.L.C.A., performed the act of installation. The main address before the inauguration was delivered by Dr. P. O. Bersell, president of the National Lutheran Council and of the Augustana Synod. Dr. Poppen, president of the American Lutheran Church, was represented by Dr. L. Ludwig of Portland, Oregon, president of the Northwest District of the American Lutheran Church.

The inauguration festivities were combined with the annual homecoming program of the college.

Cathedral Hour

Central Lutheran Church of Minneapolis again this year presented a very impressive program of Christmas music in the form of its Cathedral Hour.

Numbers chosen for the program this year included Nicolai's majestic hymn, "Rejoice, Rejoice This Happy Morn"; solo, choruses, and pastoral symphony from Handel's "Messiah", and choral arrangements and compositions by Dr. F. Melius Christiansen and Professor Oscar R. Overby. The choral numbers were given by a choir of one hundred voices directed by Peter D. Tkach. In addition to the organ accompaniment played by Miss Marion Hutchinson, string music was played by a group conducted by Ivar Glemming, of the music department of the University of Minnesota Farm School.

Significant Books

Two little books of unusual interest and significance to the people of the N.L.C.A. have recently become the possession of the Church and have been placed in the vault of the Augsburg Publishing House. They are a copy of the famous Eielsen Catechism, printed in 1841, and a copy of the **Dobbelte Forklaring**, printed in 1842. Both of these books were produced as a result of the vision and activity of the pioneer evangelist, lay preacher, pastor, and teacher, Elling Eielsen.

These books have been in the possession of the Gesley family in Southern Wisconsin, having come to them directly from Eielsen himself. They were presented to the Church in a festive ceremony held in Our Savior's Church, Beloit, Wis., in connection with the fall festival of that church. Pastor M. W. Halverson presided, Miss Gertrude Gesley made the presentation on behalf of the family, and the editor of the **Lutheran Herald**, the Rev. Olaf Malmin, accepted them on behalf of the board of publications.

Two facts are of interest in connection with these early books. The first is that the two books which were printed should have both been books which had as their object the transmission of the faith to the children of the new generation; the other noteworthy fact is that in 1841 Elling Eielsen had sufficient vision to print his catechism in the English language.

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Augustana Synod

By ARTHUR O. ARNOLD

Christmas Services

THE PROBLEM of when to have the "big Christmas service" is still with the Augustana Synod. For years it was almost universal to follow the tradition of an early morning service—the hallowed "julotta." Recent years have seen the growing popularity of the "midnight service." Much friendly discussion has taken place in many churches as to the propriety of the particular service favored, with the result that some churches have a midnight worship, some an early morning service, and some seek to satisfy all with a service at midnight and another in the early morning.

Without any statistics as evidence, the trend seems to be toward the midnight hour, which is probably a victory of convenience over tradition. In fact there are obvious signs of the principle of comfortable expediency modifying even these trends, as many churches who have used the early morning service have been conducting the service

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hour or two later than ancient tra-ion, and many other churches are sing their service at midnight instead beginning it at that time. The cus-ns of our fathers are being sacrificed modified for our comfort—and per-ps for the encouragement of the pas- who finds people more awake at :00 p.m. than at midnight, and at 00 a.m. than at 5:00 a.m.!

At any rate, the Augustana Synod served this "unusual Christmas" un-r much the same conditions as other urch groups, confident that, in spite so much that is contrary to the spir-of Christmas, the Christ of Christmas the same yesterday, today, and for-er.

Dr. E. F. Pihlblad

Death has called another prominent mber of the Augustana Synod. Dr. nest F. Pihlblad passed away at rist Hospital, Topeka, Kansas, on cember 9. Dr. Pihlblad had been esident of Bethany College, Linds-rg, Kansas, for nearly forty years, ving been called to the position at e age of 31. The institution flourish-under his leadership, and the com-unity's reputation as a cultural cen- increased. Aside from his activities a churchman and educator, he took active part in the life of his com-unity and state. He twice was elect-a state senator from his district, s a member of the State Board of ducation, had served as a member of e Kansas Textbook Commission, and s chairman of the State Civil Service ommission. He had been offered ominent and lucrative positions in e political life of his state, but re-ained at his post in the institution he ved.

Program for Congregation Life and Growth

A letter from Dr. P. O. Bersell, syn-dical president, officially introduces e second phase of the Synod's Cen-nnial celebration. The president calls on pastors and people to cooperate in e program to win souls for Christ and foster a total stewardship of life. n Jesus' name I urge all the members our churches to enlist gladly and holeheartedly as volunteer workers, at every talent may be dedicatd to e Lord's service." The Board of ome Missions, which is sponsoring the ogram for 1944, set Thursday even-g of Prayer Week, the day of the estival of Epiphany, as an appropriate me to gather in special prayer for is program.

Briefs

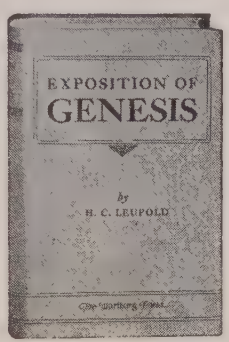
The Rev. Daniel Friberg has an in-resting article in the December 29 ie of the **Lutheran Companion** de-scribing his experiences in meeting the **Gripsholm,** which carried his sister and mother back to the United States. He comments: "As a carrier of mission-aries, the "Gripsholm" went in the wrong direction," suggesting that as we rejoice in the safety of these repatriated missionaries, we ought to pray that they may soon sail back to the foreign fields as ambassadors of Christ . . . . The Rev. Martin L. Swanson, formerly pastor of Immanuel Lutheran Church, Detroit, Michigan, has taken up his new work as superintendent of the Salem Lutheran Home for the Aged and the Lutheran Home for Children at Joliet, Illinois . . . Professor Eric Wahlstrom of the Augustana Theological Seminary is a member of the American Theological Committee, undertaking a study of the Church, on behalf of the Faith and Order Movement. A meeting was held recently to present and prepare papers to be published next spring, containing twelve statements of the concept of the Church held by the various communions.

Lutheran Free Church

By H. C. CASPERSEN

Home Mission Notes

HOME MISSION ACTIVITIES on the West Coast are becoming urgent chiefly because of the vast numbers that have wended their way during the recent months and years toward the American West Coast empire. Activity by the American Mission of the National Lutheran Council has begun here and there in defense industrial areas. As a



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—of—
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matter of necessity, it follows that our Home Mission Board is trying to do its part in this misison enterprise. It is, therefore, gratifying to be able to announce that the Rev. Chas. Crouch has been stationed at Salem, Oregon, to begin the work of survey and organization.

There are other places on the Coast that would naturally be our obligation to develop, due to the fact that our men were the first to visit and survey the same. Among such places is the Kirkland area, near Seattle.

Another feature is our new mission in the Midway district between Minneapolis and St. Paul, called Rosetown, where the Rev. David Dale has been working the past year. Building lots have been secured partly by gift and partly by purchase, and a commodious basement at a cost of close to $10,000 has been erected. It was "dedicated" at a special service the day after Christmas, when Dr. T. O. Burntvedt preached the sermon, and short talks were given by Dr. O. H. Sletten, who, when ordinator of the LFC, had ordained the pastor, and by the writer, who spoke on behalf of the Board of Home Missions. An interested audience nearly filled the spacious room. A very attractive superstructure is planned, to be built when limitation on building operations are released.

Foreign Missions

We mentioned last month that some of our missionaries were expected home from China on the **Gripsholm.** They have now safely arrived. They are the Rev. Arthur Olson and wife, and the Rev. Fred Ditmanson. Mrs. Ditmanson arrived earlier. They have spent many weeks on the voyage. The ship had to take the long way around Cape of Good Hope and across the Atlantic to South America, then northward to New York. The long sea voyage had, however, beneficial effects. It was a joy to see them back and in fairly good spirits. They are recuperating at the mission cottage in Minneapolis.

Dr. J. O. Dyrnes of Manasoa, Madagascar, who was both a pastor and medical missionary, passed away in December at the age of 76 years at the mission station where he had worked continuously for forty-three years. In this long time he had been home on furlough only twice. He has spent a useful and most fruitful life. The thousands upon thousands of human beings he has helped in their bodily and spiritual distress and the many lives he has saved will be a memorial of his faithful and devoted service.

Dr. Dyrnes was a graduate of Augsburg College and Seminary and of the medical department of Hamline University, St. Paul. He also had spent a year in France for study before going to Madagascar. His wife died four years ago. They are now resting side by side in the Manasoa cemetery, where so many of our missionaries in Madagascar have found their last resting place.

Dr. Dyrnes was a man of parts, with leadership qualifications. He was a democratic Christian gentleman of congenial personality, beloved and respected by the many different kinds of people with whom he came in contact in his long missionary career.

Congregation Burns Mortgage

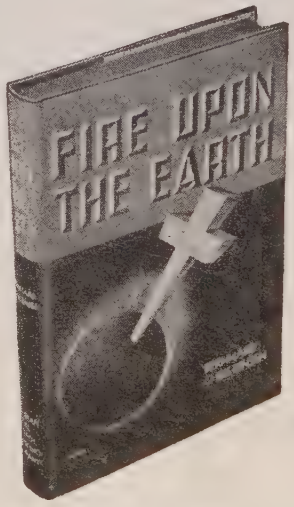
Sunday, December 19, the St. Olaf Lutheran Congregation, Minneapolis North, the charge of Dr. O. H. Sletten and associate pastor, the Rev. Anker S. Berg, at a special service in the afternoon, burnt the last church mortgage in the amount of $26,000.

There had been extensive improvements and alterations the last years. Everything is now paid for. The church was built some 30 years ago, three years after Pastor Sletten had assumed charge. He has served the congregation these many consecutive years. There is now a membership of about 1,800 baptized souls, and the congregation is the largest in that part of Minneapolis. The mission offering at the Christmas service this year was the largest in the congregation's history.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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By H. SKOV NIELSEN

New College President

T A JOINT MEETING of the School Board and Church Council held on cember 9, the Rev. Richard E. Mor- of Chicago was elected president of na College to succeed the Rev. L. rsbeck, who resigned some time ago accept the pastorate of Our Savior's urch in Council Bluffs, Ia. Pastor rton has now accepted the call and ects to take over some time in rch.

The president-elect is a man of thir- five. He graduated from Trinity ninary in 1934 and was ordained the ne year upon call from the churches Poy Sippi and Saxeville, Wis. Since 38 he has served the Ebenezer Church the Humboldt Park district of Chi- go. For a number of years he served the synodical Board of Parish Edu- ion, and at the time of his election the presidency of Dana College he s head of the School Board.

Missionary

Miss Margaret Nissen of Dickson, a., who during the summer and fall s been touring the congregations in e interests of the Sudan Mission while iting for transportation to Africa, t from Philadelphia on December 2 oard a Portuguese steamer and ex- cts to reach the mission field in Ni- ria about February 1.

Our Argentine missionary-elect, the v. Arnfeld Morck, is now in Mexico y taking private instruction in Span- and also attending classes at the orkers' University there. In this eparatory work he is closely asso- ted with his Norwegian colleagues, e Olsons and the Thorsons.

Deaths

Mrs. Jensine Naarup, wife of Pastor ner. J. P. Naarup of Los Angeles, vember 2.

Mrs. J. P. Andersen of Selma, Calif., ther of Pastor A. P. Andersen, Ring- d, Ia., November 19.

Mrs. Karen Hansen, wife of Pastor ner. N. Hansen of Los Angeles, De- nber 2.

Notes

The Rev. A. Husted Christensen of ndard, Alta., has accepted a call to ceed the Rev. Erhardt Nielsen in the storate of the Bethlehem Church at cksonville, Ia.

The Rev. Ethan Mengers of Denver, lo., takes over after the Rev. O. V. gnussen at Northfield, Minn.

Our Savior's Church at Racine, Wis., has decided to invest $5,000 in War Savings Bonds, looking toward a new, larger, and better located church edifice in the future.

Unitarians Confess Their Church Lacks Vitality

Old concepts of orthodox theology are passing despite the present wartime trend toward a return of "traditional symbols," the Rev. Francis M. Ruland, minister of the Unitarian church at Sioux City, told the annual conference of the Iowa Unitarian association at Des Moines. He decried the fact that some Unitarian churches in the east are "dragging back old symbols and putting crosses up."

Dr. Frederick M. Eliot of Boston, Mass., president of the American Unitarian Association, told the conference there is basis for the feeling that the record of the liberal church had not been really impressive, even in this country where it is strongest. In Europe, he said, it was the "most conspicuously orthodox" Christian Church which stood up against the threat of tyranny.

"There is a chance we may have an opportunity to count in the post-war world," he declared. "If we don't avail ourselves of this chance, I doubt if the world will hold it open long."

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By E. E. RYDEN

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"Here is a popular, sufficiently complete study of hymnology, full of information."—*The Sunday School Times.*

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ON THE RELIGIOUS HORIZON

Membership Gain Is In Larger Churches

Smaller Sects Fail to Keep Pace in Growth—Church Population Reaches 68,501,186

RECORDING a total church membership in the United States of 68,501,186, as reported by 256 religious bodies in 1941-42, the Federal Council of Churches revealed here that the main growth in church membership is furnished by the fifty larger religious bodies with over 50,000 members.

This trend, according to Dr. Benson Y. Landis, of the Council's Department of Research and Education, upsets "popular impressions" that the smaller sects show the most rapid gains," he said. More than one-third of them reported membership decreases.

The survey, appearing in the Information Service of the Federal Council, discloses that the forty-three Protestant bodies having over 50,000 members gained at the rate of 23.8 per cent, almost exactly the same as the Roman Catholic gain in the same period, which was 23.3 per cent. The groups with less than 50,000 members reported total gains of only 12.8 per cent.

Total church membership in 1941-42, according to the survey, showed a gain of 25.5 per cent over membership in 1926, and an increase of 20.7 per cent in the number of religious bodies reporting during the same period. The number of local churches increased from 232,154 to 249,887, a gain of 7.6 per cent. In this interval, total population for the Continental United States gained approximately 14.3 per cent.

In 1926 a total of 54,576,346 members was reported by 212 religious bodies.

Marked variations are revealed by different groups in the percentage of growth.

Membership of religious bodies grouped under "Churches of God" increased 197.9 per cent; that under "Evangelistic Associations" increased 87.3 per cent.

The Latter-Day Saints increased 53.5 per cent; the Mennonites 66.5 per cent; the Adventist bodies 52.4 per cent; Baptist bodies 35.1 per cent. The gains for Lutheran bodies reported—26.6 per cent—and for the Roman Catholic Church—23.3 per cent—were close to the general trend.

Census reports for the Church of Christ Scientist and the Jewish congregations for the ten-year period from 1926 to 1936 showed gains of 33 and 13.7 per cent, respectively. Methodists gained 19 per cent and Presbyterians 8.8 per cent between 1926 and 1941-42.

* * *

College Institutes 'Peace Angelus'

A daily "Peace Angelus" has been instituted here on the Westminster College campus, New Wilmington, Pa.

Each evening at 7 o'clock the victory bell in "Old Main" tower is rung as a signal for one minute of silent prayer. Students and townspeople are asked to stop whatever they are doing when they hear the bell and offer prayers for peace.

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rmistice Favored By Pacifist Group

ace Advocates Deplore Adoption of Totalitarian Propaganda to Fight to Finish

A CALL to American leaders to "speak out clearly against the opaganda of totalitarian governents who tell their people they have choice now except to fight on or be terly destroyed," was sounded by rs. Robert A. Taft, wife of U.S. Senar Taft, before the annual conference the National Council for the Preention of War, of which she is a vicehairman. The conference was held at e Race Street Friends Meeting House, iladelphia, Pa., in cooperation with e Fellowship of Reconciliation, reious pacifist organization.

The National Council recommended: An immediate armistice, to be cared out under an international comission, representative of all nations; e basic principles of peace and reonstruction to be determined by all tions and not dictated by three or ur great powers.

Full abandonment of imperialism by nited Nations as well as by Axis wers and recognition of the equality people, regardless of race, or color, creed.

Immediate abandonment of conscripon at the close of the war, and an ternational commission to promote a und educational policy, conducive to ternational understanding and coeration.

Relaxation of the European blockde to permit transportation of food to eoples of occupied countries, and aoption of necessary measures to reeve suffering in India.

"We hold the failure of this governent," the Council declared, "to ext its influence to save the peoples oon whose good will and vigor dend future peace and world organiation, to be inhuman and shameful."

* * *

utheran Service Executive epresents Labor Unions

So many men at Tacoma's Lutheran ervice Center asked Director George oftness for information about partme work in war industries, that he ade arrangements with local labor nions to act as their representative. e now issues union clearances and cial security cards to as many as 21 en each day.

When not acting as a labor union xecutive by proxy, the Lutheran minter enjoys playing the role of Cupid. e helps many prospective brides and grooms to get their marriage licenses and then arranges for a minister, rabbi, or priest. He has officiated at several hundred weddings, himself.

* * *

Minnesota Bars Religious Education in Public Schools

Religious education in Minnesota public schools is in violation of the state constitution. Hence, a school board cannot rent unused space in public schools for religious instruction during the regular school year even if such space is not needed for public school instruction, Attorney General J. A. A. Burnquist has ruled.

Dean M. Schweickhard, Minnesota state commissioner of education, had asked Attorney General Burnquist for a legal opinion, pointing out that some boards of education have been asked to rent unused space or classrooms in public schools for week-day religious instruction.

* * *

Predicts Air Travel Will Help Spread Gospel

Air travel and modern methods of communication will aid in spreading the gospel throughout the world, Dr. M. T. Rankin, secretary for the Orient of the Foreign Mission Board of the Baptist Church, has predicted.

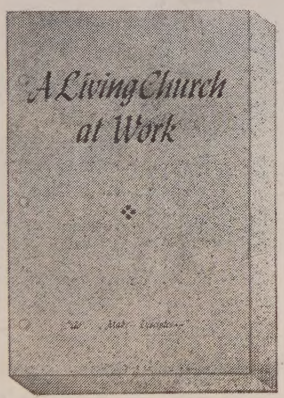
Missionaries to foreign fields already are employing air travel to reach and return from their fields of work, Dr. Rankin said, adding that use of short wave radio and other modern communication means will expedite missionary work in the future.

God Bless Our Lads

This is a Prayer by E. Sparrow written in verse form and may be sung to the melody, "Abide with Me." It is printed in four stanzas on a sheet 5½x4¼ inches. Suitable for inserting in your hymnal. The first stanza follows:

"God bless our lads" in air, on land, and sea
Full well we know how dear they are to Thee.
Where'er they go, whatever they may dare,
God ever keep them in Thy gracious care.
—**E. Sparrow, Cardiff, England.**

75c a hundred; postage extra
$1.00 a hundred—gummed paper



A Living Church at Work

Announcing a special feature!

A Living Church At Work is now available for use in a three-ring binder, with holes 2¾ inches, center to center. This book prepared by the Committee on Evangelization has merited a wide circulation and is highly recommended by all who have studied its contents.

This book contains a true expression of the faith and life of our Church and is commended to all who desire to live a richer and more useful Christian life.

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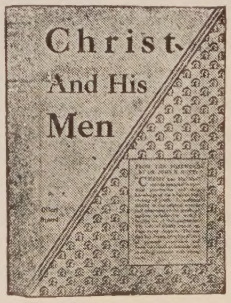

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Lutherans to Work In Prison Camps

Intersynodical Commission Is Organized to Bring Spiritual Ministry to German Prisoners

A LUTHERAN Commission for Prisoners of War has been organized in New York City to give spiritual aid to German prisoners in this country. The Commission, which represents all Lutheran groups in the United States, is operating with the cooperation of the War Department.

Chairman is Dr. Paul E. Kretzmann of Concordia Seminary, St. Louis, Missouri. Other members are Dr. Ralph H. Long, executive secretary of the National Lutheran Council; Dr. Gustavus H. Bechtold and Dr. Clarence E. Krumbholz of the United Lutheran Church; the Rev. Paul L. Dannenfeldt and the Rev. Lawrence B. Meyer of the Missouri Synod; and the Rev. Samuel C. Michelfelder of the American Lutheran Church.

The Commission will supply religious services and pastoral care to German war prisoners, of which about 45 per cent are estimated to be Lutheran. Devotional booklets in the German language will also be furnished. A small hymnal containing appropriate prayers is being published by the Commission in German and will shortly be ready for distribution.

* * *

Blames Bad Home Training For Anti-Semitic Outbursts

Anti-Semitic outbursts in Boston were blamed on bad home training by the Rt. Rev. Msgr. Edward J. Flanagan, founder of Boys' Town, Nebraska.

Assailing homes where parents do not go to church and "children are in contact only with the baser things of life," the Catholic youth leader said:

"A child grows into the type of man his environment has taught him to be. Anything can happen in homes where there are bad parents. Anti-racial feelings, anti-religious feelings, crime and delinquency, follow from such homes. That is truer now than ever, with war hysteria sweeping us."

* * *

Reports Kagawa Conducts Evangelistic Campaign

Toyohiko Kagawa, noted Japanese Christian leader, is carrying on a series of evangelistic campaigns reaching into practically every city in Japan, it was reported by Methodist missionaries who arrived on the Swedish exchange liner *Gripsholm*.

Church attendance in Japan, they revealed, is generally low—not because of any prohibition on Christianity, but because so many people work on Sunday. Women, they pointed out, are often forced to stand in line for hours on the Sabbath to secure food allotments and other necessities.

* * *

Dr. Pugh Predicts High Casualties Among Chaplains

A prediction that chaplains will suffer a higher proportion of casualties than will any other branch of the service—as in the last war—was made by Dr. William Barrow Pugh, chairman of the Service Men's Christian League at the annual meeting of the League in Washington, D. C.

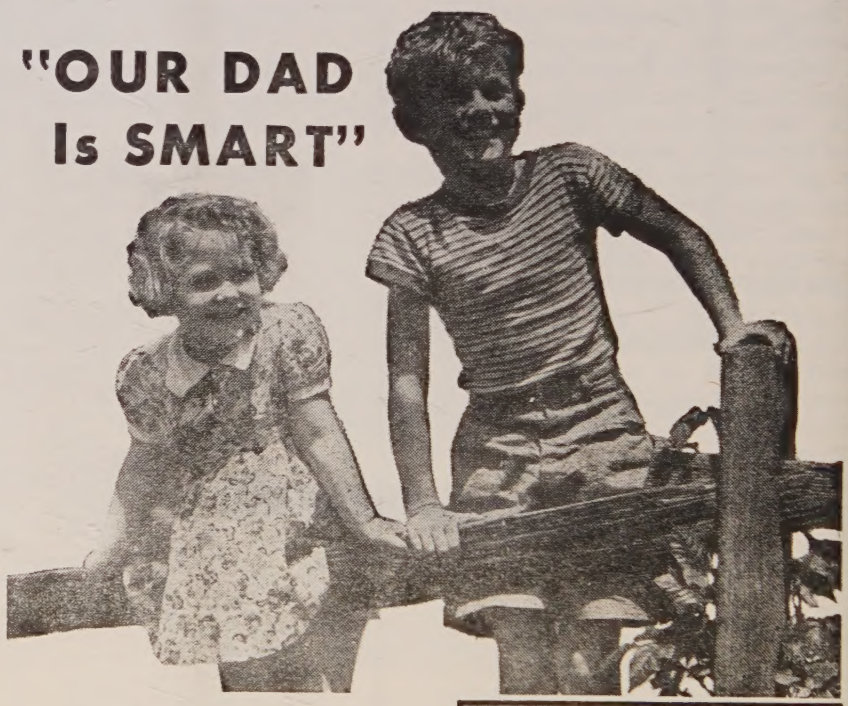
According to the Chief of Chaplains' office, casualties among Army chaplains number 85 to date. Of these 16 have been killed in action, 33 have been taken prisoner, nine have been wounded, and one is listed as missing in action. Twenty-six chaplains have met death from accidents of various kinds.

During the last war, twenty-three Army chaplains were killed.

Thirteen Navy chaplains are already listed as casualties in World War II. Five chaplains have been killed while serving in combat zones, three have been wounded, and five are prisoners of war.

No Navy chaplains were killed in World War I.

"OUR DAD Is SMART"



You bet he's smart, that dad of yours! For just $2.85 a year, he is providing insurance protection increasing to $1,000.00 on your 16th birthday! Then your policy will be continued as adult insurance, *without further medical examination!* You, Dad or Mother—give each of your youngsters this wise and thrifty start toward a steady, well-ordered life with a sound insurance program. Protection increases, premium rates do not! Write for details without obligation.

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lust Break Down Barriers of Races

ssion Conference Stresses Impor- nce of New Attitude of Western Nations toward Asia

HE NEED for a Christian "world revolution" to break down racial l economic barriers in the post-war rld was stressed by speakers at the ning sessions of a six-day Student nning Conference on the World ssion of the Church, held at Wooster lege, Wooster, O.

Some 400 delegates representing 19 eign countries, the United States, l Canada, were registered for the hering which met under the joint pices of the Student Volunteer vement, the Student Christian Move- nt of Canada, the National Inter- legiate Christian Council, and the nmission on University Work of the uncil of Church Boards of Educa- n.

n her keynote address, Mrs. T. T. w, former member of the Chinese nate and dean of Yenching Univer- y, China, emphasized that in her ntry there are only 500,000 Protes- t Christians, constituting one-eighth one per cent of the total population. is, Mrs. Lew said, is "evidence that years of missionary effort is not enough."

Post-war China is calling upon all resources that can be mustered to e part in a gigantic reconstruction the nation in a revolutionary way," added.

Deploring "so-called racial and na- nal differences," Mrs. Lew described "revolutionary task" of the Chris- n Church as that of "replacing racial agonisms by mutual understanding, preciation, and cooperation."

Attacking the "evils of imperialism," s. Lew said:

"Wherever one nation or race tries use another nation or race for its n profit, with utter disregard for individual, for personality, or for nation or race as a whole, or where is not working for their rapid ad- ncement, there is imperialism. It has en ghastly and tragic that imperial- ns of the Christian nations of the st have accompanied Christian mes- gers into the Far East."

The Rev. John Thompson, director the Westminster Foundation at the iversity of Oklahoma, told the del- tes that "the future demands of us re than a ritualistic pilgrimage to needy spots of humanity, and re- lding the wastes by a dramatic ture."

Methodists Censure Dancing As Form of Recreation

The North Alabama Methodist Conference recently adopted resolutions expressing vigorous disapproval of the "dance as a social practice and as a form of creative recreation."

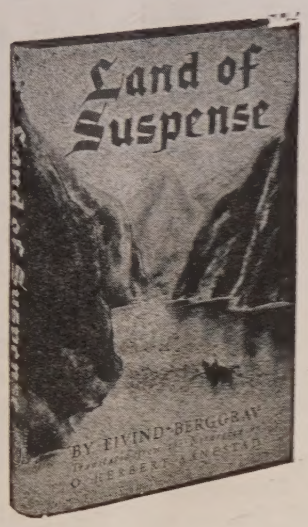
One resolution stated that "we consider the dance as a whole a questionable amusement, and one not designed to promote wholesome Christian living."

A companion resolution advocated that "our Methodist people promote, rather than the dance, in their churches, in the colleges, in their homes, and in the social life of their young people, recreational facilities and activities that will be wholesome, and intellectually and morally stimulating in the development and growth of our youth."

Methodist Church May Surpass 1942 Increase

Indications that the 1943 increase in membership of the Methodist Church will surpass last year's advance are apparent from a study of the General Minutes of the spring annual conferences.

A gain of 66,653 members, on the part of somewhat less than half of the denomination's churches whose statistical year ends in the spring, was announced by the Rev. Albert C. Hoover, director of the Statistical Office. Assuming that the fall conference churches do proportionately as well, the advance for the entire church for 1943 is expected to pass 130,000. Last year's gain was 80,829. The latest official figure for membership of the Methodist Church in the United States is 7,813,891.



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by
O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS 15 MINN.

Church in Occupied China Is Influential

Returning Missionaries on "Gripsholm" Declare Unity Movements among Protestants Gaining

THE CHRISTIAN CHURCH in Japanese-occupied China is still "decidedly influential," repatriated missionaries declared on their arrival aboard the S. S. Gripsholm. The missionaries emphasized that the Church's influence was especially significant in view of the fact that its extra-religious activities, such as social welfare and relief work, are now administered under Japanese control.

According to the Rev. Robbins Strong, Congregational missionary from Peking and son of Dr. Tracy Strong, International Y.M.C.A. executive, the Protestant church unity movement in China is making tremendous strides." He predicted that at the end of the war a strong federation of native Christian churches would emerge in North China. This development, he stressed, is entirely apart from the growth of so-called "united church federations" established under Japanese pressure. "In a sense," said Mr. Strong, "the Japanese have done the Chinese Church a great favor by opening the door for a united Protestantism, albeit by force."

Dr. William L. Berst, Presbyterian (U.S.A.) medical missionary from Chefoo, confirmed Mr. Strong's statement. He added, however, that while Chinese Christians were not "generally disturbed" in conducting worship services, Sunday schools in certain localities had been closed.

Like his fellow repatriates, Dr. Berst was careful to point out that he had received no physical mistreatment at the hands of the Japanese. Even after enemy occupation, he said, the Americans were permitted to attend church services at a designated mission.

Chinese Help Missionaries

Mrs. Berst, who was interned with her husband, commented on the helpfulness of the native Chinese. Frequently, she said, and at great danger to themselves, they smuggled gifts of fruit and meats into the internment compounds, often depriving themselves of necessary food.

Three women missionaries representing the United Lutheran Church of America—Miss Mary Clara Sullivan, Miss Catherine A. Stirewalt, and Miss Mae Leone Rohlfs—reported that they had been treated "very decently" by their Japanese overseers. The women served the same mission field at Tsimo, Shantung province.

One repatriate, Prof. Sterling S. Beath, a former teacher in the College of Commerce of the University of Shanghai, explained that treatment accorded the internees varied in proportion to the humaneness of local Japanese commanders.

He added, significantly, that one of the reasons for the long delay between the Gripsholm's two repatriation trips was the readiness on the part of some earlier passengers to relate their experiences in detail. Both the Japanese and United States authorities had warned them to speak cautiously, he said.

Worship Services in Manila

Worship services in one of Manila's largest mission churches are continuing as usual, according to Dr. Ralph C. Wells, chairman of the Presbyterian (U.S.A.) China Council, and Dr. J. Horton Daniels, Presbyterian medical missionary from China, who were caught in the Philippines after the outbreak of war.

The church, a large cathedral-type edifice situated on the Presbyterian mission compound, has a seating capacity of 500. In the morning, English services are held under the leadership of Christian nationals, and in the afternoon Filipino Christians conduct services in Tagalog, the Philippine dialect. The church, the missionaries said, was always crowded.

Christianity Persists in Japan

"The stupendous burden of war—with all its horrors—must not overshadow the fact that Christian work in Japan has not been lost," declared Miss Thomasine Allen, who was interned the day of Pearl Harbor and has lived in four different camps during the two-year period.

The Japanese military machine has not been able to stamp out Christian ideology there because even at tremendous risk the Japanese Christians repeatedly showed their loyalty to a higher faith, she affirmed.

The first four months she and her co-workers were interned, fully a hundred Japanese came daily to protest and try to help, though they risked official displeasure to do so, Miss Allen said.

The Rev. Earle H. Ballou, who was interned in the Philippines Dec. 7, 1941, when he was enroute to this country from China, declared that Christians present a united front in both China and the Philippines to "national shintoism," the ideological opposition.

The Rev. Charles Stanley Smith, former head of the Nanking Theological Seminary, told of Christian work in China. He described Japanese seizing and looting of schools and churches and high-handed disposal of properties owned by British and American church agencies. He stressed the "extreme loyalty" of the Chinese Christians, "whose faith in God, and in the ultimate triumph of decency, remain unwavering—though the means of obtaining information now is all but closed to them."

Religious News Briefs

ASSIGNMENT of women to assist chaplains in both the Army and Navy is becoming more widespread according to current indications. With the increased duties of chaplains brought on by the mounting size of the armed forces, assignment of assistants with both clerical and musical abilities has increased in importance. In the Army, several WACS have been assigned to assist chaplains. Their work corresponds to that of the clergyman's secretary in civilian life. In the Navy a very few WAVES have thus far been assigned for such duty—about three or four. These WAVES have the title of Welfare Specialists, and must be qualified as musicians before they can be assigned to aid Navy chaplains. WAVE chaplain assistants must be able to play the piano and organ, and to direct a choir. In addition to their musical duties, they also assist the chaplain in secretarial functions.

The Protestant churches of America are prepared to pour at least $300,000,000 into post-war building projects. Authority for this statement is E. C. Conover, director of the Interdenominational Bureau of Architecture, consulting agency for some twenty-five Protestant denominations affiliated with the Home Missions Council of North America.

The Prohibition Party will enter the 1944 presidential contest with two clergymen as candidates. They are Claude A. Watson, general counsel of the Free Methodist Church, who is the nominee for president, and Floyd C. Carrier, secretary of the American Temperance Society of the Seventh Day Adventist denomination, candidate for the vice-presidency. Mr. Watson was ordained to the Free Methodist Church in 1911. Besides holding the office of general counsel, he is also secretary to the Executive Committee of the Free Methodist Church. His running mate, Mr. Carrier, became minister of the Seventh-Day Adventist Church in 1930 and occupied various pastorates before assuming his present office.